THE

TESTIMONY

OF THE

Hartford Quakers

FOR

The Man Christ Jesus,

VINDICATED

From the Malicious Slanders, Perversions, Confusions, Impertinencies and Idle Quibling of *William Haworth* an *Independent-Preacher*, in his ANIMADVERSIONS on the said *Testimony from the Hartford Quakers*, as (in Derision) he calls them.

With a Brief and Serious Reply by *Mary Stout*, to what concerns her in *William Haworth's* former Book, Entituled, *The* Quaker *converted to* Christianity *Re-established*; which about two years since *John Crook* and *William Bayly* have more fully Answered, in their Book, entituled, *The Counterfeit-Christian Discovered*; intended hereafter to be published, unto which THE SUBSTANCE of this Tract will serve for an APPENDIX.

He (i. e. Christ) *is despised and rejected of men, &c. who shall declare his Generation?* Isa. 53.

Behold I lay in Sion *a Chief Corner-stone, elect, precious; but unto them which be disobedient, a Stone of Stumbling, &c.* 1 Pet. 2.

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A Brief Introduction TO THE Unprejudiced Reader.

SInce we have in our late Teſtimony to the *Man Chriſt Jeſus*, in the Fear, Sight and Preſence of Almighty God ſeriouſly confeſſed unto the 'VERY CHRIST, the Son of 'God, both with reſpect to his miraculous Conception by the 'Holy Ghoſt, his being born of the Virgin *Mary*, his Life, 'Sufferings, Death, Reſurrection, Aſcenſion into Glory, his 'Coming again in Spirit and in the Power of his Father, &c. according to the plain Teſtimonies given of him in the four holy Evangeliſts, *Matthew*, *Mark*, *Luke* and *John*, the *Acts of the Apoſtles*, &c. *William Haworth* in the Pride and Malice of his Heart has endeavoured to invalidate our Profeſſion, and abuſively reviled us *Lyars*, *Cheaters*, *Equivocaters*, pag. 11, 12. *Poor Unbelieving Creatures*, p. 15. like a Railer aſperſing us with [*The deadly Poyſon*, *Inchantments*, *Divinations*, *Errors of the Socinians*, *Quakers*, *Ranters*, *Muggletonians*, *Papiſts*] thus he ranks us: And with his impertinent Scribles hath oppoſed our Confeſſion of Chriſt's ſpiritual Coming and Preſence with his Members on Earth, limiting the Spirit of Chriſt to a wonderful diſtance from his Saints and Members on Earth, becauſe he ſayes, *'Tis the Soul or Spirit of Chriſt's Manhood or Humanity in Heaven*; which Spirit (or Chriſt's ſpiritual Preſence) that it ſhould ſo much as extend to the Saints upon Earth, this he cannot ſwallow, *Animad.*

Pag. 10. (on this, much of his Work against us depends) yet let it be remarkt, that to the utter Overthrow of his own Cause he has in plain words confessed thus, viz. *We confess again, that the Deity perfects all Good* IN US *and for us; but then the Humanity is in Union with it, and* ACTS WITH IT, *and they must not be put asunder*, p. 28.

Howbeit, when he often grants, *that Christ is present with and in his Saints on Earth by his Spirit* (which is all we would have granted, if it were in Reality) he says, he means *the Holy Ghost, who is God, and infinite, and can be and is in all the Saints, both in Heaven and on Earth at once; not the Spirit of the Manhood, that is a finite Creature, he saith.* But where proves he by the Scripture, that the SON of God is a *Finite Creature*? Yet to vary and go round again, *We are very apt to be swallowed up with the abstracted Thoughts of the Deity*, Antid. pag. 13. And *that Christ hath a Fellow-feeling with his People in all their Streits, being touched with the Feeling of their Infirmities*, Hebr. 4. 15. p. 12. Besides the plain Scripture he cannot get over, viz. *If any man have not the Spirit of Christ, he is none of his*, Rom. 8. 9. And *God hath sent forth the Spirit of his Son into our Hearts, crying* Abba *Father*, Gal. 4. 6.

But it will appear in the following Tract, that this man has confusedly rambled, varyed from, and confounded Scripture-Language, relating to the Manifestation and Operation of the Son of God, as the Way and Means of Man's Deliverance and Salvation from Sin and Death, and coming unto the Father; *for no man cometh unto the Father but by the Son.* This Way and Method of God's Salvation through his Son we stand for, against Confusion and Darkness: For the Light of Truth is risen over it all.

. *Note* that when *W. H.* is proved a Forger, in his citing the Dispute between the *Baptists* and *William Penn*, &c. at *Barbican*, to prove that *we deny the Manhood of Christ in Heaven*, then to prove his Slander, that *we deny Jesus of* Nazareth *to be the Messiah*, he closely sticks to a Certificate, dated *Sept.* 19. 1676. and signed by *Daniel Doughty, John Albury, Steph. Tothill*, which is, That at the Discourse they had with

William

William Bates, they did more then once hear him plainly say, *That what Christ took of the Virgin had now no Being.* And to aggravate the Matter against the *Quakers*, and to prove them *No Christians, Seducers, &c.* W. H. saith, *He hath heard it out of the Mouth of a Prophet of their own, with Three Witnesses, and hath read it in their own Books* (without quoting any such Books and Pages.) pag. 3. But *Note* that in his Epistle to his *Antidote, &c.* (which we had some Moneths before the Date of the said *Certificate*) he has it in some other Terms, *viz.* That *W. Bates frequently said, He did not believe that the Humane Nature, that which was taken by Christ of the Virgin had now any Being:* See his Variation, as to Matter of Fact. The Phrase [*Humane Nature*] and that [*he frequently said it*] is not mentioned in the said *Certificate*. However we own neither Passage, but look upon the words as unadvisedly spoken, whether way soever *William Bates* did express them; or if he spake any thing to the same import, he was ensnared by the Priest's Craft: and therefore his Charging the *Quakers* hereupon with *denying Jesus of* Nazareth, is as utterly false, as his calling *W. Bates a Prophet of our own*, to prove us guilty; whereas he was never esteemed (nor known to be, that we know of) either a Prophet, Preacher or Teacher among us. And *W. H.* his charging the *Quakers*, (yea, many Thousands of them) *with disowning Jesus of* Nazareth, from the words of that one Person, shews his Injustice and Malice: And we having plainly confessed to the *same Christ Jesus*, as still in being, *W. H.* to his own Contradiction sayes, *they evidently see we are not all guided by one and the same Infallible Light.* It seems then, that though *W. Bates* was not, others of us are. More Shame then for our Adversary to brand the *Quakers* in general (and to call us *gross Lyars and Cheaters*) for this one man's Occasion. Would he have himself and his Brethren to be so served? Has he done as he would be done by? Oh, Shameless Man! And we demand of him, to know in what Books of ours he has read these words, as he saith, *viz.* *That what Christ took of the Virgin hath now NO Being*: Let him

Antid. Epist.

Anim. p. 11.

him produce those Books & Pages of ours, wherein those words are asserted by the *Quakers* (as their Opinion) or forever stop his Mouth; and be ashamed of Reviling and Abusing us, as he hath done. We doubt not but the Righteous God will rebuke his Malicious, Envious, Lying Spirit, and manifestly abase him for his Perverting the Truth, and Belying and Reviling the Servants of Christ, as he has frequently done in his Writings.

Here follows a brief Collection of William Haworth's *Doctrines, about which the Controversie between him and us Chiefly hath depended.*

1. OF the Body of Christ in Heaven, *That it is a Humane Natural Body, of an Earthly Substance, having the same Materiality, Form, and Figure and Shape ESSENTIAL to it, that it had when here upon Earth,* Anim. p.10,11. & 7. & 16. compared with *Antid.* p. 6. [Contrary to *Phil.* 3. 21. 1 *Cor.* 15. 44,45,46,47,48.

2. Yet (in Contradiction) *That it is a very Glorious Body, more bright then a Thousand Suns, gloriously represented and painted out to us by* Daniel, *and* John *in the* Revelation.

3. That Steven *saw the Heavens opened, and the Body of Christ, yea, Christ Iesus, on the Right Hand of God, with his Bodily (or Carnal) Eye,* from *Acts* 7. 55, 56. See also *Antid* p.6,12. compared with *Animad.* p.14,15.

4. *That the Man Christ Iesus is not here on Earth, as to his Spirit; nor is or may his Soul or Spirit be (so much as) extended to the Saints upon Earth, Antid.* p. 2,3. compared with *Anim.*p.10. [Yet in Contradiction to this by his own Expressions] CHRIST *hath alwayes been present with his Disciples in the Discharge of their Ministerial Gifts, and will be to the End of the World by his Spirit—The Union between Christ and his Church is mystical and spiritual, not corporal and carnal, as there is one Soul throughout the natural Body of Man, the same*

same in the Head, and in every Member; so one Spirit in Jesus Christ, the Mystical Head, and in every one of his Members the Saints, 1 Cor. 6. 17. Animad. p. 9. *Christ is present* BY HIS SPIRIT IN *his Saints*, p. 30. *And whoever hath not the Son, hath not the Father*, p. 26.

Note, If he knew what he saith, and were real in his Confession, so as not to vary from it, the Controversie in this would be at an End, since Christ is confessed by both of us to be *God and Man*.

But further observe *W. Haworth*'s Doctrines.

5. *That Infants are not Innocents, but have the Guilt of Adam's Sin upon them*, pag. 21. Contrary to *Ezek.* 18. 20. & *Chap.* 18. 15. *Mat.* 18. 3. & 19. 14. *Mark* 10. 14.

6. *That the Light within every one, is nothing but Nature, which is corrupt: We are by Nature Children of Wrath*, p. 21. [But in plain Contradiction.] *This Light within is the Law of* Moses *written in the Heart, that the Apostle* (he's sure) *calls it Nature*, Rom. 2. 14. But now to come off (how miserably soever) he saith, *The Law of* Moses *in the Heart is the Work of the Law*, p. 22. [Mark.]

Query, But we ask, were those *Gentiles*, who did by Nature those things contained in the Law, Children of Wrath by the Work of the Law in their Hearts? (contrary to plain Scripture, *Psal.* 19. 7. *Rom.* 2. 13, 14.) Now *risum teneatis amici*.

7. *That the Apostle saith of these* Gentiles, *that had done by Nature the Things contained in the Law, and had the Works of the Law written in their Hearts, notwithstanding this they were unrighteous, Sinners, guilty, &c. as a natural Man doing Part of the Law by the meer Strength of Nature is nothing but Sin, is a Child of Wrath, in a damnable Condition, no right Principle from whence he acts, not a Dram of true Faith in Jesus Christ*, p. 22.

Query, What then was it (or could it be) corrupt sinful Nature, by which those *Gentiles*, mentioned *Rom.* 2. 14, 15. did those things contained in the Law, and were justified?

8. That *W. H.* and his Brethren *cannot, dare not, must not admit*

admit of any Thing, no not so much as our Faith (though it's wrought in us by the Spirit) into that Righteousness that justifies us in God's Sight, p. 23. Contrary to plain Scripture, *Rom.* 5. 1. 1 *Cor.* 6. 11.

9. He questions *whether there be any Works done by the Spirit upon any of the Sons of Men (except Christ) but there still remains a Body of Sin in them?* Intimating that a Body of Sin still remains in them all, Christ excepted. Contrary to *Rom.* 6. 7. & *ver.* 18. *Col.* 2. 11. And contrary to his own Confessions, viz. *God works upon us by his Spirit, to renew our evil Natures after his own Image*, p. 24. *We confess that the Deity* PERFECTS *all Good in us, &c.* p. 28.

10. *That we are not justified by Works done in the Spirit, as* Abraham's *Works*, David's *Works, &c.* p. 26. Contrary to *Jam.* 2. 21, 24.

11. *That* David *describes the Blessedness of the Man unto whom God imputeth Righteousness without Works* DONE BY THE SPIRIT, Antid. p. 18. Contrary to *Psal.* 32. 2.

12. *That* Isaiah *calls* HIS *observing* Moses's *Law in* THE SPIRIT *filthy Rags* in that Place, *Isa.* 64. 3. p. *ibid.*

13. *That* Paul's *delighting in the Law of God after the inward Man (which was to keep it in* THE SPIRIT*) he counted Loss for Christ, when converted to Christ, and this but his own Righteousness*, on Phil. 3. p. *ibid.*

14. To the Question, "Is it good Doctrine to say, that "*Paul*, when a *Christian*, counted "his *spiritual Obedience Loss* and "*Dung for Christ*? *W. Haworth* answers, ‖ *Yes very good, sound, blessed and comfortable Doctrine, received by Millions of Saints in Heaven and Earth* (he addeth) [*in Point of Justification*] Animad. p. 27. Contrary to *Rom.* 8. 13. & 6. 16. & 16. 26. 2 *Cor.* 10. 5. 1 *Pet.* 1. 2. 14. 22. *Heb.* 5. 9. *Acts* 5. 32. *Jer.* 7. 23. *Isaiah.* 1. 19. *Deutr.* 30. 14. *Rom.* 10. 8.

‖ *This is the Man that pretends highly to esteem & value the inward Work of the holy Spirit in the Hearts of Saints, and his Renewings, Comfortings, Quickenings, &c.* p. 22.

15. *We*

15. *We are not justified by any Righteousness of ours done in the Spirit* (this he calls, *the Deeds of the Law*) contrary to *Rom.* 8. 1, 2.

16. *That our own Righteousness* (*that which the Apostle* Paul *calls his own*, in Phil. 3. 9.) *is within us, Inherint in our Souls; it* CONSITS *in those Gifts and Vertues that the Spirit of God works in our Minds, and we express those outwardly*, &c. [His proof for this Doctrine is] viz. *Faith is called your Faith, Love is called your Love*, &c. *The Spirit works Faith in us.* See his *Quaker Converted*, Epistle Dedicatory.

Observe, See what an exposition is here made upon *Paul's* words about *his own Righteousness*, which he desired *not* to have, but counted it loss for Christ. How horribly has this Man perverted this Scripture, *Phil.* 3. 9. Those Gifts and Vertues of the Spirit of God in *Paul*, as Faith, Love, *&c.* Could he part with these, and count them loss for Christ, when he had gained them by Christ? And *W. H.* acknowledgeth, *That it is Regeneration that makes us meet for the Kingdom.* See how he is confounded.

17. *That that Righteousness of Faith by which we are justified is wholy without us, in the person of Christ*, Quak. con. Epist. Contrary to *Isa.* 26. 12. *Rom.* 8. 1, 2, 4. and 10 6, 7.

18. *Regeneration is to be distinguished from Justification, as the Cause from the Effect, Justification the cause of Regeneration, Animad.* p. 27.

Note, As if men were justified in an Unregenerate state, contrary to 1 *Cor.* 6. 11. *Tit.* 3. 5, 6, 7.

19. What he calls the *personal Righteousness of Christ*, upon which only he placeth the *Justification, Imputation, and merit of God's Kingdom*, he explains, viz. *That is only by the* BLOOD-SHEDING *of Jesus Christ*, Anim. p. 27.

Note, This *SHEDING* of Christ's Blood, then has he preferred above the Vertues and work of his Spirit in us: And whose act was the *SHEDING* of his Blood, pray you? Was it not his Persecutors? Whereas it was by the eternal Spirit in him, that *HE OFFERED* up himself a Lamb without spot to God: So that his Offering up himself was Act of obedience, proceeding from the inherent Righteousness and Holiness, which dwelt in him.

20. Of Satisfaction. *A Vengeance ready to punish Sin: This is as dear to HIM (i. e. God) as his mercy, IT being HIMSELF, it must therefore be satisfied; this way it is satisfied,* viz. THE FATHER POURED OUT ALL HIS WRATH UPON HIS SON JESUS CHRIST, *upon whom the Guilt of his People was Charged,* vid. *Quaker Converted,* Epistle Dedicatory.

Note. Oh! Wonderful yet unscriptural Satisfaction: Thus *W. Haworth* has shewed his Respect to the *Son* of God, thus highly to set the Father against the Son, even as much as his Brother *T. Powell,* in his affirming THAT JESUS CHRIST WAS THE GREATEST SINNER IN THE WORLD: Whence it must needs follow, THAT THE FATHER POURED OUT ALL HIS WRATH UPON HIS SON. Do the Independant Congregations thus think to live at ease in their Sins, and go Scot free, or accquite themselves from the Wrath of God? If they do, their Hope and expectations will fail them.

* *Note his Blasphemy*

By these Doctrines before, wherein *William Haworth* has shewn his Madness against the Light within, and the Works wrought by and in the Spirit of God in the Saints, and against the Son of God himself, by rendring him the Subject of his Father's wrath the Reader may suppose what kind of stuff the rest of his work & Scribling against us is. We have here forborn to give a particular Answer to all these his Doctrines and Confusions, or a Recitation of all his Lyes the matter being fully Answered elsewhere in other Books, particularly by *John Crook,* in his Treatise, Entituled, *The Counterfeit Convert discovered,* [in Reply to *William Haworth's* Book, Stiled, *The Quaker Converted to Christianity Re-established*] which (since *W. H.* hath given us new occasions, and like a cracking Boaster, now *Dares* us to Reply) is intended to be made Publick, so soon as may be with Conveniency, *If the Lord will.*

We are Friends to all that desire to know the Truth as it is in Jesus Christ. viz.

Richard Thomas, H. Sweeting, Richard Martin,
Edward Plumsted *jun.* Abraham Rutt, H. Stout.

Here

Here followeth *William Bates* his Retraction and Account, to ſtop *William Haworth*'s Clamours on that Occaſion.

WHereas William Haworth *has taken occaſion to reproach the People of God called* Quakers, *as being no* Chriſtians, Seducers, *&c. from ſome words which fell from my ſelf in diſcourſe with him, which his Witneſſes certifie were thus, viz.* That what Chriſt took of the Virgin had now no Being.

At four ſundry times W. Haworth *did ſet upon me with Accuſations and Queſtions: And the firſt time, when he with ſeveral of his company came, as appears, to enſnare me with an* Unlearned Queſtion, *about the Body and Humane Nature) of Chriſt,* Whether it be not the very ſame Fleſh, Blood and Bone in Heaven as he took of the Virgin? *I cannot deny but ſome ſuch words paſt from me, as before cited; wherein I do acknowledge it was my Weakneſs and Overſight, to give him any ſuch Anſwer. And that my Weakneſs herein may not be further charged upon the People called* Quakers, *I do (in the Sight of God) affirm, That I never was taught any ſuch words among them; nor do I know any ſuch thing to be held by any of them, as that,* What Chriſt took of the Virgin had now no Being; *I ſhould rather have anſwered his Queſtion with* Silence; *for I did not underſtand his word* [Humane Nature] *However, I hope I ſhall be more careful how and whom I anſwer for the time to come. Yet nevertheleſs, let it be noted, That when I perceived* W.H. *had gotten Advantage at my words, I preſently confeſſed my Belief of the ſame Chriſt Jeſus, as ſtill in Being; ſeveral times deſiring him* not to write thoſe words (*which had given him Advantage*) *yet he told me,* But he would; *and ſtill made uſe of the former Advantage againſt me; telling me,* I was a Mad Quaker; he had had diſcourſe with divers of the *Quakers,* but never heard the like from any of them; *and withal,*

withal, That my Brethren would call me to an Account for what I had ſaid. *In the Fear of the holy God I do declare this to be the very Truth of the Matter, ſo near as poſſibly I can remember.*

The 16th of the 10th Mon. 76. } William Bates.

Now obſerve, Reader, how diſingenuouſly this *W. H.* hath dealt in this matter; 1*ſt*, In accuſing the *Quakers* on this Occaſion with *denying the ſame Man Chriſt, and diſowning Jeſus of* Nazareth *to be the* Meſſiah, when he knew (as appears) the contrary, by expecting they would call *W. Bates* to an Account for what he had ſaid: Oh, Unconſcionable and void of Common Honeſty! how like the Devil has he acted? when he has enſnared a Man, then inſults over him, and ſince that to accuſe a People from that particular Occaſion. And 2*dly*, To notifie the Man to the Nation as a *Prophet* of ours for theſe words, which he deſired him not to write down; but thereby intimated a deſire, they ſhould not be inſiſted upon, and here he hath honeſtly retracted them, and therein ſhewn more Reſpect to Truth then ever *W. H.* hath done, or is like to do whilſt he perſiſts in his Lying Aſperſions and Abuſes againſt us; For which the Righteous God will judge him, and his Folly and Madneſs againſt God's holy Truth, will the more be manifeſt to his Shame and Confuſion, if he perſiſt therein.

THE

THE TESTIMONY OF THE Hartford Quakers FOR THE Man Chriſt Jeſus VINDICATED.

TO *William Haworth*'s Accuſation in his Title Page, W. H *demonſtrating that it is not the ſame true and real Man Chriſt Jeſus that they* (i. e. the Quakers) *give Teſtimony unto, but another falſe and feigned Jeſus*, *Anſwer*, A blaſphemous Aſperſion: See our *Teſtimony*, pag. 7,8,9. which is unto the 'ſame Chriſt Jeſus that was miraculouſly conceived by the holy Ghoſt overſhadowing the Virgin *Mary*, that was crucified and put to Death, as concerning the Fleſh, buryed, roſe again, aſcended, &c. that we have alwayes believed and owned the Man Chriſt Jeſus, according to the plain Hiſtory of him in the holy Scripture, as well as in the Myſtery. Where's now the falſe and feigned Jeſus? If W. H. will not believe our Confeſſion herein to be Real, but Quibling, we may not ſwear to it, nor ſhall we need an Aſſeveration to clear us; but leave him to God to deal withal for his Abuſe.

Inſtead of proving, *That the* Quakers *denyed the ſame Numerical*,

merical, *True and Real Manhood of Jesus Christ in Heaven, &c. at their Dispute with the* Baptists (at Barbican, London) which he instanced for proof thereof, as one main Ground of this Charge, he is now fain to pull back his Horns, as to that Proof, being so evidently disproved by our Citation of that Passage at the said Dispute, viz. '*W. F's* Confessing in the Name '& Person of the *Quakers*, That we do believe the Man Christ 'Jesus to be glorified in Heaven; We do believe the Holy Man-'hood to be in Heavenly Glory, &c. This evidently making against W. H's Assertion, he is fain to tell his Reader (instead of proof from that Dispute) *That some that are not acquainted with their Way of speaking, may think this sufficient* (calling this *a brave Sound of Words*) *but others, that have been used to them cannot, till* W. Penn *describes what he means by the Man Christ Jesus, and what by the Manhood*, p. 6. See here, instead of proving his Charge from the Dispute quoted by himself for it, he is now to seek *W. Penn's* Meaning, when it concerns Matter of Fact. Oh, silly Adversary!

His Instance of *G. F's* telling *of Christ in the Male, and in the Female*, and that *Christ's Nature is not Earthly* [*or* (in that Sense) *humane*] proves not that the *Quakers* deny the Man Christ Jesus to have ascended into Heaven, any more then that the Apostles did so in confessing to Jesus Christ in them, their HAVING the *Son of God*, and Life in him, the *Spirit of Christ in them*; and *because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying* Abba Father. And the Apostle plainly distinguished between the first Man *Adam*, that was made a living Soul, and the last *Adam*, that was made a quickening *Spirit*; the first Man being of the Earth earthly, the second MAN *the Lord from Heaven*, 1 Cor. 15. 45, 47. Let our Caviling Opposer fight with plain Scripture, if he will, if he still believes *Christ's Manhood or Nature to be of an Earthly Substance* (i. e. *as that of the first* Adam's) p. 7. He may keep his Faith to himself, and take his Unscriptural Expressions back again, or endeavour to reconcile himself to the Scripture-Language, *The second* MAN *is the Lord from Heaven, &c.* Is not here a Heavenly *Manhood* opposed

opposed to the *Earthly*? For, if *Man* was Created in the Image of God; so as *Man* is called the Image and Glory of God, 1 *Cor.* 11. 7. And the second man who is Lord from Heaven, the Image of the invisible God, *Col.* 1. 15. The BRIGHTNESS of his Father's Glory, the EXPRESS Image of his Substance, *Heb.* 1. 3. Doth this *Manhood* or Image consist of man's Corporal earthly shape or figure? Nay; Is not here a *Manhood* of a higher Nature, Image and Glory, then that of the earthly Natural Body, shape or form of it? Which doth not at all deny *Man* that *Body* or *Form* that God hath (at his own pleasure) alotted for him, and is proper to his Condition.

But the sum of our Confession (that we believe the *man Christ* to be glorified in Heaven, &c.) he saith, is this, viz. *That the Light within being hearkened to and obeyed is lifted up and exalted and glorified in the heart of man—and that nothing is more obvious in our Discourses with them then that Heaven is within them*, p. 7. *When they say the same Man ascended into Heaven, they mean nothing but that Globe which we call the Earth*, p. 8.

Rep. Oh, Disingenuous Man! when thou canst get nothing against us as Matter of Fact from our plain Confession, thou wilt forge Meanings for us; as when we have plainly told thee, as thou thy self hast cited, *viz.* 'That the same MAN CHRIST 'that suffered and was put to Death in the Flesh, and was rai-'sed from the dead by the mighty Power of God, ascended 'into Heaven, ascended both as to change of Place and State 'of Glory: Thou makest our Meaning to be nothing but *that Globe which we call the Earth*; as if by *Christ's local and visible Ascension from the Earth* [which was a signal Evidence of his being the very Christ, the Son of the Living God] we meant his *Descension into the Globe of the Earth*. Oh! gross Perversion: We could not have more plainly and historically signified our Meaning then we did from these Scriptures, *Luk.* 24. 50, 51. *Act.* 1. 9, 10. yet still withal confessing Christ's SPIRITUAL PRESENCE *in the Hearts of his People*, who are quickened and saved by him, the Mystery of Christ in

Spirit

Spirit no wayes oppoſes the Hiſtory of Chriſt in the Fleſh, [mark that] unto which our Confeſſion before is ſo plain that *W. H.* addeth to it, viz. *It not here a full and plain Confeſſion? Would not you take the* Hartford Quakers *more orthodox then others of them?* p. 7. [Whereas the *Quakers* have neither been taught nor confeſt the contrary, whatever he would inſinuate againſt them to the contrary.]

W. H. addeth, *They have altogether loſt their Credit and Reputation with many, as in this matter, in that we have ſo frequently caught them jugling, ||equivocating, quibling, cogging the Dice, that we can no more truſt them,* p. 8.

||Groſs Slanders.

Anſw. They are not out of Credit and Reputation with any, but ſuch prejudiced, envious, perverſe and partial men as thou art, who ſlandereſt us in ſaying, *We have ſo frequently caught them jugling, &c.* We have caught thee in Forgery, Lyes and Confuſion, who belieſt us in ſaying, *We unſay what we have ſaid* (as to Chriſt's Aſcention, and Exaltation into Heaven and Glory, as before) 'By our ſaying, that it was not that he 'might remain ſeparate from his Body (which he is Head of) for was Chriſt's Aſcention, or being taken up into Heaven from his Diſciples, that he might remain ſeparate from them, as to his ſpiritual preſence? when he ſaid, *I will not leave you comfortleſs, I will come unto you,* John 14. 2. ver. 18. which thou confeſſeſt, *ſpeaks of HIS coming in the Power of the Spirit to their Hearts to comfort them in the Evil Dayes, wherein they ſhould be caſt,* p. 13. [*his coming*] whoſe coming? The ſame Chriſt's that went away. Is this to unſay or deny his Aſcention, or being in Heaven? W. H. thou art quite out.

Again, that Change that we believe Chriſt Jeſus to have had into a State of Glory, which, *as the Son,* he had with the Father before the World began, doth not at all *deny Jeſus of* Nazareth *to be the Meſſiah,* as moſt unjuſtly thou haſt accuſed us, both in thy *Antidote* and *Animadverſions,* p. 6. for it was the ſame Jeſus that ſo prayed, *Father glorifie thy Son, glorifie thou me with thine own ſelf, with the Glory which I had with thee before the World was,* John 17. 1. 5. yet it is a plain

falſehood

falſhood to ſay, that *We ſuppoſe that the manhood* (as thou calls it) *that was taken of the Virgin, is turned into an Immenſe & infinite being, a Deity*? It was never our Suppoſition, that the meer fleſh & Blood that the Son took of the Virgin (which was part of the ſame the Children had) became a *Deity*, an Immenſe, infinite being, when thou wanteſt proof for thy Slanders againſt us, thou muſt needs Invent and Forge ſuppoſitions, meanings, and abſurd Conſequences for us: Oh! perverſe Man; is this to ſupport thy Credit and Trade among thy Hearers, to ſay we do ſuppoſe that which never entred into our Hearts? p. 6.

W. H. His Soul was in the Saints: We may diſpare at this rate ever by words to underſtand one another; *here's Babel*, p. 8. *Anſw.* In *Babel* thou art, who accuſeſt and revileſt us, and draweſt thy abſurd Meanings upon us without underſtanding us, ſhewing thy ignorant Confidence. Of the Soul or Spirit of Chriſt we ſhall ſpeak anon. Againſt our ſaying, 'He '[Chriſt] had all Power in Heaven and Earth given him, and 'therefore could deſcend at his pleaſure; and he promiſed to 'be with his Diſciples alway to the End.

W. H Objects. *To Argue from Chriſt's Power to his will, was never accounted ſtrong or right Reaſoning. The Papiſts argued thus againſt the Martyrs, for their Tranſubſtantiation,* viz. *God had Power to turn Bread into his natural Body, Ergo*, p. 8. *Anſ.* A moſt groſs perverſion and abuſe, not only againſt us but againſt Chriſt's own Teſtimony, whereby his *WILL* to be with his Diſciples to the end of the World, as well as his *Power* to come again unto them, is ſignified: And JESUS ſpake unto them, ſaying, ALL POWER is GIVEN unto me, &c. *Lo I am with you alway even unto the end of the World, Mat.* 28. 18, 20. But *W. H.* has denyed Jeſus Chriſt to be here on Earth as he is Man (that is, either as to his Body or Spirit) *Antid.* p. 2, 3. It is not a *Corporal and carnal*

* But the learned and Zealous Proteſtants, affirmed Chriſt's Spiritual preſence with his Church, in oppoſition to the Papiſts Doctrine of his Carnal preſence in their Sacrament.

Union between Christ and his Members that we plead for, that's not the Controversie, nor do we speak of the *manhood being locally* [*or Personally*] *present with, and in the Saints* (*as he would Insinuate*) p. 9. But the spiritual presence of Christ Jesus according to his promise, *Mat.* 28. 20. As the SON of God, to whom all Pow r IS GIVEN according to his own sense. And though our Adversary has denyed the *Holy manhood of Christ, even in the Spirituality of it*, (that is, as to his Spirit) to be on Earth, in or with his Church; yet hath he confessed, that CHRIST *is in the Saints by his Spirit*, *Antid.* p. 5. And that *Christ hath alway been present with his Disciples in the discharge of their ministerial Gifts, and will be to the end of the World by* HIS *Spirit*, Animad. p. 9. Where's now the Controversie? Is the *heavenly Man Christ* wholely separate from his Church and Members, not only in Body, but in Spirit also; yea, *circumscribed* in some place as far as the highest Heavens are supposed from the Earth, *Antid.* pag. 6. *As a Man may be many Miles distant from his Wife*, &c. Anim. p. 9. And yet this same Christ alway present with his Disciples? *And as there's one Soul throughout the natural Body of man, the same in the Head, and in every Member*; *so* ONE *Spirit in Jesus Christ, the Mystical Head, and in every one of his Members the Saints*, Anim. p. 9.

Now if this man meant really as he speaks, as to the spiritual Presence and Union of Christ Jesus with and in his Saints and Church on Earth, and would lay aside his Enmity and Confusion, and keep to Scripture-Language, the Controversie between him and us would be at an end. But in p. 10. he has framed a Dilemical Quarrel against the Spirit of Christ being in every Saint, which he sayes, *we invest with the Office of the holy Ghost*, which he concludes *cannot be so*, either *with* or *without the Body*; *nor yet extending from it in Heaven to every Saint upon Earth: For that were to render the Soul of Christ immense & finite, and then there must be a new created God in time*; *the Soul of Christ's Manhood was created in time*; *Error is Crookedness*, *Absurdity and Rottenness*, quoth W. H. And yet he saith, *The Saints ought to worship the Humane Nature*

of

of Christ in Union with the Deity, Anti. p. 6,7. And that *the Humane Nature giveth Life to our Souls*, p. 7. Can it do so, and yet his Spirit not so much as extend to us, though immensly impowered with the Deity? How doth he darken Counsel by words without Knowledge? And W. H. leaves us not thus, but has another fling at us, p 19. *But he* (Christ) *is on Earth* (*the* Quakers *say*) *at least in one essential part of his Manhood. His Soul is in every Saint. You see Error is big-bellyed and fruitful.* And p. 20. & 30. *Refining Religion, and the blessed, holy, true, real, operative Manhood of Jesus Christ into Air, Wind, Fancy, Nothing,* || *&c.* || Gross Lyes.

Rep What a heap of jumbled Arguing, mudled Stuff, with a most false Conclusion against us is here? as if we went about to annihilate the most holy and glorious Manhood of Jesus Christ. Now we would query of this Man:

First, If the Soul and Spirit of Christ be not one and the same?

2. If he was the Son of God, before the World was; what then is his Soul, and in what time created?

3. If the Spirit of Christ and the holy Ghost be separate or divided?

4. If Jesus Christ in all the parts essential and proper to him (*viz.* in Body and Soul or Spirit) be so circumscribed and limited in Heaven, as in no sense or degree to be in or with his Saints or Members on Earth; then how is his own Promise or Saying made good, Lo I am with you alway to the End of the World? And how has the Father given the Son Power over all Flesh, that he should give Eternal Life to as many as the Father gave him? *John* 17.

5. And doth not God send the Spirit of his Son into Believers Hearts, that thereby they might partake of his holy and heavenly Nature and Humanity, of the same Mind; the same Meekness, Gentleness, Humility, Kindness, Fear of the Lord, Obedience, &c. that was in him? Else how can any be true *Christians*?

If *W. H.* answers, viz. *I grant that Christ is present with*

and in his Saints by his Spirit, that I mean the Holy Ghost, who is God, and infinite, and can be and is in * *all the Saints, both that are in Heaven & on Earth at once; not the Spirit of the manhood, an essential part that is a finite Creature* || (as his words are) page 10. *Now Christ as God is immense, as to his Presence; he is every where; and as to his Saints, he is with them always, and in them by his Spirit*, Antid. pag. 5.

* See *Antid* pag. 13.

|| He confesseth, *that the Consideration of the Manhood of Christ in Heaven doth give Boldness & Access in Prayer. God hath rendred himself much more familiar to us this Way. We are very apt to be swallowed up with the abstracted Thoughts of the Deity.* But does this Man pray to and worship Christ as a finite Creature, that has not Power to extend his Spirit to him? No; *but as in Union with the Deity*, then we hope, as in that Union, he has Power to minister of his own Life and Virtue to all that believe in his Name. However, he grants, *that as God, Christ is in all his Saints in Heaven and Earth.* Well, shew us the Father, and it sufficeth us. To which Christ answered, He that seeth me, seeth my Father also, *John* 14. Therefore the true Knowledge and Sight of God is through his Son.

Rep. Now you have his Opinion, how Jesus Christ is in and with his Saints; that is, That the immense infinite God is in and with them: But is nothing essential to the Heavenly Man Christ Jesus (the Son of God) as such, extended to them? See but what a Labyrinth the Man runs into, through his deviating from plain Scripture-Language, dividing Christ, the Head, from his Body, to such a vast distance as he knows not the Omnipresence of an infinite God, who questions: But how does he own his SONSHIP, or Manifestation, Operation, or Dispensation of the SON of God, as such, or as Mediator between God and Men, or the Kingdom of the Mediator? And when Christ said, All Power in Heaven and Earth is given unto me;

me; Lo I am with you alway; is this only as an infinite God? Who then gave him this Power? And who gave the Son Power over all Flesh? or impower him to give Eternal Life? Did God give it to himself? Did not the Son say, *My Father is greater then I*? But if, *as a Son*, he be wholely excluded and separate from the Saints on Earth, how said he, *If any man love me, I and my Father will come unto him, and make our Abode with him; And if any man have not the Spirit of Christ, he is none of his; And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying* Abba *Father*? Gal. 4. Is there nothing of the heavenly and holy Manhood in this Spirit of the Son, but only the meer infinite Deity it self? or does it then mediate, intercede or cry *Abba* Father to it self, without Respect to any lower State or Dispensation, as a *Son* (as the Way and Means to come to God) or to Christ Jesus, as the eminent Instrument and Workman of God, as Mediator? The Gospel we have received, we had it in the Name of the Father, Son and Holy Ghost, who are inseparable, and not divided either in Heaven or in Earth. We have nakedly confessed Jesus Christ, the Son of God, as having all Power in Heaven and Earth to be both *God and Man*; he is that *Immanuel*, God with us: And hath not he Power, *as such*, to breathe upon and inspire his Saints (and to give Light and Life to Mankind) without any lessening or limitation to his own Being, *as Jesus Christ* the *Son of God*? It is the Spirit of the Son wherein we receive of his Life, Vertue and Power; and its only in and through the Mediator that *Man* is capable of receiving the Knowledge of God; For God who commanded the Light to shine out of Darkness hath shined in our hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 *Cor.* 4. 6. Whose Knowledge and In-dwelling we have in measure received, according to the Measure of the Gift of Christ, whereby we feel him to *dwell* in our Hearts by Faith, as truly as we know that God dwelleth in us, and we in him, because he hath given us of his Spirit; Jesus Christ received the Spirit without Measure, we by Measure: Moreover, is not all the Graces,

and

and Operations thereof in us, and ſpiritual *Good* we receive from God to our Souls, ſaid to be *through Jeſus Chriſt*? (a Phraſe frequently uſed in Scripture) who ſaid alſo, Without me ye can do nothing. And how is Chriſt Jeſus, the Way to the Father, given for a Covenant and Leader to his People, and for Salvation to the Ends of the Earth, if not at all upon Earth? and why did he ſay, No man cometh unto the Father but by me? Was this conſidered only as God, without any Condeſcenſion as a Son or Mediator below the meer Deity? were not this to confound the Order and Manner of the holy Ghoſt's plain and diſtinguiſhing Teſtimonies in Scripture relating to the Diſpenſation of Chriſt?

Another Inſtance we have to prove the Bleſſed and Heavenly *man Chriſt Jeſus not now upon Earth* in or with his Members [with reſpect to HIS Spirit or ſpiritual Preſence] and that is, *Act.* 3. 21. *Whom the Heavens muſt receive till the Times of Reſtitution of all things.* || *If* (quoth W. H.) *they would mind this one Scripture, it would put an End to all their Cavils—which Times let them dare to ſay are already come,* pag. 9.

|| [*Which God had ſpoken by the mouth of all his holy Prophets ſince the World began*] Theſe words he leaves out.

Anſw. Dare he ſay, that theſe Times of Reſtitution of all things, ſpoken by the holy Prophets, are not begun in theſe Goſpel-Times, wherein Chriſt's ſpiritual Appearance, Diſpenſation and Revelation is made known, what's the Reſtitution, and the Times of it? Is it not a Reſtauration, gathering and making up the Church of *Jews* and *Gentiles* into the ſpiritual Fellowſhip and Faith of the Son of God? who therein are the Seed of *Abraham*, whom God promiſed to bleſs, in ſending Jeſus, to turn away every one from his Iniquities; ſee *Acts* 3. 20. to the end. And are not thoſe Times of Reſtitution Goſpel Times, New-Covenant Times? Let it be conſidered according to Scripture, how far the *Times of Reſtitution of ALL things, ſpoken by the Holy Prophets*, extend, and what that Reſtitution is, and it will appear, Whether thoſe Times and that Reſtitution are not begun; and whether or no its now

a Time to perſuade People, that Chriſt Jeſus is not ſent for ſuch a Work, as that of Reſtitution; as alſo, how far the Phraſe [*Heavens and Heavenly Places*] according to Scripture, extends?

Whereas to our ſaying, 'The Apoſtles had Signs and Evi-'dences of Chriſt's Coming, who by HIM wrought Mira-'cles, *Act* 4.10. (i. e.) [ſaith he] *The Miracles were Signs of his Perſonal Coming—ſince his Aſcention*, p. 14.

Perſonal Coming are none of our words, but this Man's own Meaning on ours; therefore his *Riſum teneatis amici*, with all his ſcornful Stuff, toucheth not us: It was Chriſt's Spiritual Preſence and Power that we pleaded in thoſe Miracles. And he is fain to grant, that *Miracles wrought by the Apoſtles were only Signs of the Coming of Chriſt in Power and Spirit*, p. 14. Well, then CHRIST came again in Power and Spirit after his Aſcention; yes, and on that Scripture, *Jo.* 3. 13. he confeſſeth, CHRIST *was ſpiritually in Heaven with his Saints when on Earth, and is ſpiritually on Earth with them now he is in Heaven*, p. 13. Is CHRIST ſo? Why then does this Man cavil againſt us?

The Reader knoweth (ſaith he) *what we mean by the Spiritual Preſence of* CHRIST *with his Saints.*

He means, That *God, whoſe Preſence is immenſe and infinite, filling Heaven and Earth, is with his Saints*, not really *Chriſt Jeſus* in Spirit, as *Man*; though he be the *ſecond Man*, the Lord *from Heaven*, *the laſt Adam*, and made a QUICKNING *Spirit*, 1 *Cor.* 15. 45, 47. But is Chriſt divided? Is he not *God* and *Man* in Union?

And to our Citations on *Acts* 3. 11, 16. and chap. 4. 10. 'By the Name of Jeſus of *Nazareth*, whom ye crucified, 'whom God raiſed from the Dead, EVEN BY HIM 'doth this Man ſtand before you whole; and verſ. 30. 'That Signs and Wonders may be done by the Name of thy 'holy Child Jeſus, whom thou haſt anointed. And *Act.* 2. 32. 'Having received of the Father the Promiſe of the Holy 'Ghoſt, HE hath ſhed forth this which ye now ſee and hear.

Well,

Well, 'tis granted that these Miracles were only Signs of the Coming of Christ in Power and Spirit, wherein he was spiritually on Earth. If he still sayes, This only concerned the Deity or Omnipresence of God the Father, and not the spiritual Presence of the *man Christ*, nor his spiritual Manhood: This were to tell us, that *Peter* and the Apostles only went about to convince people of an infinite Deity, and that his infinite Presence was with them, without respect to the Presence and Work of Christ, as a Son or Mediator with them; when they endeavoured to promote the Name of Jesus Christ, who was crucified, and said, Even *by* HIM *doth this man stand before you whole*; and prayed, *that Signs and Wonders might be done by the Name of the holy Child Jesus*: Which was, that through *him* the Power of God and *Christianity* in the Life and Power of it might be promoted and spread: For by HIS MEANS

1 *Pet.* 1. 21. *we believe in God, that raised him from the dead, and gave him Glory, that our Faith and hope might be in God.*

And seeing thou W. H. confessest in *Joh.* 14. 18. *I will not leave you comfortless, I will come unto you*; That *this Scripture speaks of his Coming in the Power of his Spirit to their hearts, to comfort them in the Evil Dayes wherein they should be cast*, p. 13. And yet, *As for his Deity, it is infinite, and can in no wise be said, that the Heaven received it*, p. 9. *God is immense, as to his Presence, he is every where with his Saints alwayes, &c.* Antid. p. 5.

From hence we may then answer thee, *Argumentum ad hominem*, or according to thy own Reasoning: It cannot be said that Christ, meerly as to his Deity, did come again unto them any more then in that respect he ascended, or went from them, his Deity being infinite, filling all places; therefore his Coming again surely must in some sense have respect to his heavenly and blessed Manhood, by virtue of the divine Power of his Father, wherewith he was wonderfully endued and exalted, *Eph.* 1. 21.

But still to our Opposers circumscribing the Man Christ Jesus, the Mediator, as to his whole Manhood, both in Soul and

and Spirit, as well as Body, to ſome remote place in Heaven, from his Members on Earth, and deriding at us for confeſſing to his ſpiritual preſence, in, and with them. We deſire the Reader to obſerve one paſſage, wherein he has overturned his Work, given away his Cauſe, and plainly hedged up his own way, and that is in p. 28. of his *Anim.* viz. *We confeſs again, that the Deity PERFECTS all good* IN US *and for us, but then the Humanity is in Union with it, and acts with it, and they muſt not be put aſſunder.* *Anim.* p. 28.

How now *W. H.* What haſt thou been contending againſt us for? for confeſſing ſomething of Chriſt in us *as Man* as well as God, and for the Doctrine of Perfection? And yet haſt here plainly confeſt to both, that the Deity PERFECTS all good IN US and for us: And that the *Humanity* (which is the *manhood*) is in *Union, and ACTS with it, and they muſt not be put aſſunder*; what can be more plain? And haſt thou not confeſt *The manhood with the Deity is but one Chriſt, one Mediator, and both ſpoken of in that place,* p. 19. *John* 6. 53. And that the Fleſh of Chriſt, which (thou calleſt this *Human Nature*) *giveth Life to our Souls in quickening of us to Righteouſneſs, Antid.* p. 7. Thou haſt ſaid enough, ſtop thy Mouth and Pen, and Cavil no longer with us in this matter, thou haſt fairly given away thy cauſe and conteſt; do the Saints now partake of any thing of Chriſt below the Divine being it ſelf? what ſayeſt now? doth not the Deity, and the holy manhood work together, in perfecting all good *in us*? Thou haſt now fully anſwered thy ſelf; and Scribe as much as thou wilt, thou canſt never get over it.

And what ſayeſt thou to theſe Scriptures, where God ſaid to his Son, *It is a light thing that thou ſhouldſt be my* SERVANT *to raiſe up the Tribes of* Jacob, *and to reſtore the preſerved of* Iſrael, *I will alſo GIVE thee for a Light to the* Gentiles, *that thou mayeſt be my Salvation unto the ends of the Earth*, Iſa. 49. 6, 8. Acts 13. 47.

And ſaid Chriſt, *No man cometh unto the Father but* BY ME, *John* 14. 6.

And said the Apostle, *Ye turned to God from Idols, to serve the living and true God, and to wait for his* SON FROM HEAVEN *whom he raised from the Dead, even Jesus, &c.* 1 Thes 1. 9, 10.

Looking for that blessed Hope, and Glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, Titus 2. 13. *The God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant make you* PERFECT *in every good Work, to do his will, working* IN YOU *that which is well pleasing in his sight* THROUGH JESUS CHRIST, *Heb.* 13. 20. 21. What's more plain, then that God enlightens us, and Works in us by his Son Jesus Christ, in condiscention, and subserviency to himself, and that those Primitive believing *Gentiles* waited for his Son from Heaven, looked for the Glorious appearing of the great God, AND our Saviour Jesus Christ, as his Grace taught them, and that he did work in them what was well pleasing in his sight THROUGH JESUS CHRIST, Mark it; did the Heavens then, and yet contain Jesus Christ at such a Remoteness from all Saints on Earth? Were all these former Believers disappointed in their hope and expectations, and waiting for the Son of God from Heaven? Or did they only attain to the Glorious appearing of the great God, & not of Jesus Christ? does not this suit thy Notion, who speaks not IN Christ, nor IN his knowledge, who never wast Baptized into Christ; thou hast not received the Spirit of the Son, 'tis a Mystery hid from all such airy Notionists, who hast signified to us, that *All these places where we Read of Jesus Christ by name* APPEARING, *are to be understood, that either they saw him, the Heavens being opened* (*as 'tis said of* Stephen) *or his was in extacy*, Antid. p. 4.

And thou hast explained how *Stephen* saw the Heavens opened, and the Son of Man standing on the Right Hand of God; that it *was with his Carnal Eyes, his Sight being strengthned in a wonderful way*, Antidote, pag. 4. & 12. And what is that other way of seeing Jesus Christ in his appearing? It is *in Extacy*: What's that? It is as when one is in a Trance,

Trance, or Swoon, when one ſo forgetteth himſelf that he is not in the exerciſe of his Reaſon or Underſtanding: Thou mayeſt preach and pray long enough before thou wilt be in any ſuch *Extacy* or *Trance*, or ſee the Heavens opened, and Chriſt's Appearing, with thy Carnal Eyes. But were the believing *Gentiles* waiting and looking for the Son of God from Heaven, the glorious Appearing of the Great God and our Saviour Jeſus Chriſt, 1 *Theſ.* 1. 10. *Titus* 2. 13. in Expectation either to ſee him with their Carnal Eyes, the viſible Heavens being opened; or to ſee him only in ſome Extacy, Trance or Swoon? If ſo, then they were not to ſee Jeſus Chriſt while in their right Wits or Underſtandings, or in the exerciſe of their Gifts: Strange Doctrine. Yet we grant that great Viſions and Raptures have been in Extacies: A Man in Chriſt caught up into the Third Heaven, whether in the Body or out of the Body I know not, ſaid he. *Peter* at Prayer fell into a Trance, and ſaw Heaven opened, *Act.* 10. 10, 11. But this hinders not the Saints Spiritual Sight and Senſe of Chriſt in their daily Enjoyment of him and living in him. But *Stephen* being full of the Holy Ghoſt, ſaw the Glory of God, and Jeſus ſtanding on his Right Hand, and ſaid, Behold I ſee the Heavens opened, &c. Could he with his Carnal Eyes ſee all this, *viz.* the Glory of God, his Right Hand, and Jeſus ſtanding at it? And were the Heavens outwardly opened? What mean Conceits haſt thou of God and Chriſt? who alſo telleſt of *Stephen's ſeeing Chriſt in Heaven with his Bodily Eye, it being ſtrengthned by the Lord*, Anim. p. 14. And did he ſee the Glory of God and his Right Hand with his Bodily Eye alſo?

Thou ſayeſt, *Thou wouldeſt not be guilty of any Carnal Thoughts of God, or his Glory*; but yet *dareſt not but believe the Scriptures of Truth in theſe Matters, although thou ſhouldſt not ſatisfie thy Reaſon.* And addeſt, *I do believe the Deity it ſelf cannot be ſeen, no Mortal Eye can approach that Inviſibility*, p. 16.

And then where do the Scriptures ſay, that *Stephen* ſaw the Glory of God with his Bodily or Carnal Eyes? The Scrip-

ture in the same place as plainly saith, That he saw the Glory of God, as that he saw the Heavens opened, and Jesus standing on the Right Hand of God. And thou hast granted, No Mortal Eye can approach the Invisibility of the Deity it self. See how thou art shaken in thy Work, about thy saying, Christ passed into the *invisible* Heavens, thou now varyest it to *unseen*; *as many Stars are invisible, yet capable of being seen by any Telescope or Prospective-Glasses*, p. 14.

So then by *Invisible most supream Heaven* (*that's far above all Heavens*; i. e. *all Heavenly Powers, all Angelical Nature and Perfection*; *He is above them all*, Antid. p. 8.) we are to understand thou meanest an *Unseen yet Visible* Heaven, above all Heavenly Powers, all Angelical Nature, &c. that may be seen by the Carnal Eye, when eminently strengthned, as (thou thinkest) *Stephen*'s was. What then is this Angelical Nature, and those Heavenly Powers, which this *invisible, unseen, visible* Heaven is so far above? Thou comest off but poorly in this, how *poor and Unbelieving Creatures soever thou countest us*, p. 15. Thou art high and rich in thy own Conceit; but is it not with other mens Notions, intermixt with thy own Conceits, confused and carnal Fancies?

In the 13th page of our *Testimony* we required thee, 'To 'shew us that Book and Page of ours, where ever (from these 'Scriptures *Ephes.* 4. 10. *Mat.* 28. 20. or 1 *Cor.* 15. 50.) 'the *Quakers* thus argued, viz. *Therefore Christ is not in Hea-* 'ven *in his Manhood*; *how then can he be in Heaven*? But instead of producing us Book and Page or Dispute for these Words or Inferences, thou proceedest in thy Forgery to abuse us; still charging thy own Objections with the same Inferences of thy own forging upon us, with thy *Ergo*, *He is not in Heaven, &c.* p. 13. Oh, Forger and Perverter!

☞ And for thy Belief of *Christ's Manhood and Nature being of an Earthly Substance*, Anim. p. 7. *A Humane Natural Body*, p. 10. *having the same Matter, Finiteness, Shape, Form, Figure it had on Earth*, p. 11, 17. *and that Christ's Soul or Spirit, an essential Part of his manhood*, Antid. p. 3. *is a Finite Creature*, Animad p. 10. How shall we reconcile

concile these words with thy Confession, viz. *We say, the* WORD *was made Flesh*, Joh. 1. 14. *and in that Flesh ascended into Heaven*, p. 12.

We hope thou wilt not say, That WORD was made an Earthly Substance, a Humane Natural Body, nor yet a Finite Creature; for all things were made by that *Word*, Joh. 1. 3. And this was the *Son of God, by whom God made the Worlds*, Hebr. 1. 2. Thou hadst need use some nice Distinction here by some Figure or Communication of Properties to wind thy self off from *Socinianism* and *Confusion*, though thou exclaimest highly against the *Socinians*; and its a question whether that will do thy Cure: For, what Preeminence hast thou allowed Christ, if both his Essential Parts be but such finite Creatures? i. e. His Body in Heaven, *but a Humane Natural Body, of an Earthly Substance, of the same Matter and Form it had on Earth*, and *his Spirit but a finite Creature*; yet it *was the Word that was made Flesh ascended*. What! is the Word a Natural Earthly Body or Substance in Heaven? Why dost not keep to Scripture? And is Christ's Body in Heaven a Natural Earthly Body? If so, then he has a meaner Body then his Saints and Members shall have; theirs shall be Spiritual, Cœlestial and Glorious: but, alas! Christ their Head must still have a Natural, Humane, Earthly Body in Heaven, in the same Shape, Form and Figure it had on Earth. But we told this Man in our *Testimony*, pag. 12. 'If so, where its said in 'the place cited, *Phil.* 3. 21. Who shall change our vile Body, 'that it may be FASHIONED like unto his Glorious Body: 'That were as Good Sense as to say, We shall be fashioned 'like unto what we are; where then is the Change? We can gather no satisfactory Answer to this, but only the same *invested with more Glory*, p. 16. that is to say, *That Christ's Natural Earthly Body in Heaven is invested with more Glory then on Earth*, and so shall our Vile Body be: So the changing and fashioning of the Body shall not be any Change of the Substance or Fashion of the Body it self, but only the investing the Vile Earthly Body with some better or more beautiful Cloathing then now it hath. See how this Opposer has perverted

verted the plain Scripture, and what mean Conceits he has of Christ's Glorious Body: In plain Confutation to which we would have him read Dr. *H. Moor* his *Modest Enquiry into the Mystery of Iniquity*, Apol. Chap. 3. p. 494. in his *Search into the Nature of a Glorified Body*, wherein he declares, *That* Observe. *'the Body of Christ in Heaven is not Terrestrial 'Flesh and Bones, but of a more refined Nature; 'and that according to Testimony in Scripture we find, that a 'Glorified Body, or that Body wherewith they shall be rewarded, 'who shall attain to that blessed Resurrection, may be dignified 'with these three Titles, Angelical, Spiritual, Cœlestial.*

We would advise *W. Haworth* to Read *Henry Moore*, upon this Subject of the Resurrection-bodies; for *W. H.* may learn something of him, he being a man of far more wit & parts then himself; however, he would seem to be some learned Phylosopher: Where he tells us [*that of it* (*i. e.* the Body of Christ) *be not the same in Kind and Nature, it cannot be the same in number*, Anim. p. 5.]

This cannot be Universally true in every respect, if *H. Moor's* enquiry into the Nature of a glorified Body be true, even in this very instance of the glorified Body of Christ: That is, if it be so Transmuted or changed, & come to be of a more refined Nature, then a terrestrial Body, that is become Spiritual, & Cœlestial. Let him answer *H. Moore* on this subject as before cited if he can.

That Christ's manhood cannot be seen with the bodily Eye, p. 5. (in any Sense) is not our affirmation, or words, for Christ has power to shew himself Visibly, and Invisibly as he pleaseth as he did to his Disciples after his Resurrection, to *Paul* in the Light shining from Heaven, and inwardly by Revelation: As also to *Nebuchadnezar* in the Fire, *The form of the fourth is like the Son of God*, Dan. 3. 25.

But where *W. H.* States, *The same figure, form, or shape as* ESSENTIAL *to Christ*, p. 11, 16. on which much of his Work hangs, we think him very Ignorant herein; for then, when Christ appeared in *another form* —— and variously manifested himself both visibly, and invisibly, outwardly in Person, and also by Visions and Revelations, by this his being

must

must be changed, which we do not believe; for he is the same to Day as he was yesterday, and forever.

Against our instance of Christ's appearing *in divers Forms* after his Resurrection, *Mark* 16. 12. *After that he appeared to two of them in another Form.* p. 17.

W. H. tells us, *All the Books of the* Evangelists *do but compleat the History:—This of Mark is the shortest of all.*—But from *Luke* 24. 15. He saith, *It was then he himself, with the* SAME FORM *and Figure Human.*

Rep. This does not only imply *Mark*'s writing to be shorter then the rest; but that *Luke* & he contradicted one another, as much as for the one to say, *He appeared in another form*, and the other to say, *Nay, he appeared with the same form and figure*: Thus he has opposed the Evangelist *Mark*. And by his saying, that *He seemed to them as one in another habit*: *So the word μορφη doth sometimes sig ifie*, p. 17. What has he mended the matter here? What other Habit? Was it another Garment? Is that the proper Signification of the word μορφη? Doth it not properly signifie *the Face or Form*, some times the *figure or likeness*.

Concerning Christ's appearing twice in the midst of his Disciples, the Doors being shut *John* 20. 19, 26. He grants here a *change of State and Condition*; but how of state and condition, if still but *earthly and Natural* without any alteration, either as to the matter or form of a Natural earthly Body? *But why do we bring that Scripture? Was it to prove that he penetrated the Doors or Walls?* as he sayes, *we suppose*, p. 5. No, we concluded not how, it being a Sign of an eminent Power Christ had, the Doors being shut when he appeared in the midst of them, *None of them, nor any other man opened the Doors for him* (as is confest p. 18.) This Scripture was then brought by us in order to stop *W. H*'s ignorant Intruding into things he hasnot seen, to avoid unlearned Questions, and not make himself wise above what is written; he addeth, *There was then no question a miracle wrought by him. How came Peter out of Prison? Did he come through the Iron Gate—they came to the Iron Gate that leadeth unto the City, which opened*

to them of its own accord? Could not Christ Effect the like think you, for himself? Yes he could do it, but the Scripture is silent in it: But that he appeared in the midst of them, the Doors being shut.

It is Remarkable how *W. H.* in pag. 19. Makes himself sport in his abusive Forgery, where he tells *what a strange manhood they have confessed to*; when 'tis of his own Forging, none of our Confession; and yet has the impudence to say, *'Tis without wronging them a Tittle.*

But seeing he sometimes takes manhood for the *Body*, *Antid.* p. 6. and *Anim.* p. 5. we ask him, Where, in what Book or Page did we ever so confess of it, as he saith?

1. *That it was no way the Object of Sense?*
2. *That it is an Infinite Immense God?*
3. *That it was so thin, subtil, that it could penetrate Doors and Stone walls?*
4. *In Form without Shape, Figure, &c?*
5. *That it did not dye for Sinners?*

But in these things he has not on the Particulars distinguished what he means by [*Manhood*] whether the Body or Spirit of Christ, or both; and so has dealt unfairly, and not only in these, but in many more Particulars, hath he abused, perverted and confounded our words (as well as the Scriptures) which would fill a Volumn to open distinctly. He makes no Conscience of belying us, and grosly perverting our Words and Intentions.

'Tis probable he would take it as an Affront and Injury if we should retalliate upon him, or enumerate the Consequences of his Carnal Conceits, to shew what a strange Christ he has set forth. But at present wee'l suppose these two (to follow from his Doctrine, until he reconcile and clear himself better then he has yet done) *viz.*

1. That *Christ* being wholely in the highest Heaven, and his Body there more bright then a Thousand Sons, *Antid.* p. 6. yet cannot be seen by any Telescope or Prospective Glasses (as many unseen Stars may) He must needs be at a wonderful vast Distance from his Saints and Members on Earth.

2. That

2. That his very Spirit or Soul is so bound up in that Body at that vast height and wonderful distance in Heaven, that it cannot so much as extend to any Saints upon Earth, to visit and comfort them in any of their Tryals or Temptations: Satan it seems has more Power to come and tempt them, then Christ has to come to help them, though beyond measure endued with Divine Power [sad and inconsistent News] And yet *the Flesh of Christ is such as giveth Life to our Souls in quickning of us to Righteousness*, Antid. p. 7. It seems then his Flesh extends farther then his Spirit. But the true Christ is not divided; His Heavenly Humanity and Divinity act in Union in quickening whom he will; the Seed that he has sown in the Souls of men, and the Spirit of Life that he breaths in, are of himself as truly as that HOLY TH'NG conceived in the Virgin was of the Holy Ghost. And was not *Christ* spiritually formed in the Saints by the same Power of the Holy Ghost? And Christ said, *He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him*, John 6. 56. See p 10.

Moreover, We do both firmly believe, that the Worlds were made by the Son of God, and that by him all things consist, he being that Word that was with God, and that was God in the Beginning; and that this Son of God was the first born of every Creature, and the first begotten of the Dead; and since by *Man* came Death, by *Man* came also the Resurrection of the Dead: And also, we do as really confess according to holy Scripture, That this Son of God in due time took upon him a real Body prepared for him, of the same Flesh and Blood which the Children had, *Hebr.* 2. 14. was made of the Seed of *David* according to the Flesh, and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead, *Rom.* 1. 3,4. That this Christ, the Son of God, took upon him the Form of a Servant, and was made in the Likeness or Habit of men; and being found in fashion as a man, he humbled himself, and became obedient unto Death, even the Death of the Cross, wherefore God hath highly exalted him, &c. *Phil.* 2.

So that he being come so low, as to be thus made and fashioned as in the similitude of men, as man his Soul was capable of Humiliation, Sorrow and Affliction for Mankind, and of sympathizing with his Servants, yet still was the Only-begotten of the Father, and was full of Grace and Truth, the expres's Image of his Father's Substance; he was also made a quickning Spirit to all who are spiritually quickened by him; he was taken up into Glory; he was glorified with the Deity or God himself, with the same Glory that he had with the Father before the World began; he ascended far above all Heavens, that he might *fill* all *things*; for it hath pleased the Father, that ALL *Fulness* should dwell in him. So that the True Christ is neither divided, nor may we entertain such Mean, Low & Carnal Thoughts of this Son of God (this only begotten of the Father) as, *That he is a FINITE Creature, in a natural earthly Body in Heaven*, and he therein wholly separate (as one there *circumscribed* or limited) to such a wonderful far Distance (as is supposed) from all his Saints and Church on Earth: We have neither thus learnt Christ, or received the Son of God, nor thus read of him in the holy Scriptures under those Terms; but have a Measure of the Knowledge of the Son of God, as the Father hath revealed him in us.

Finally, There is no more Inconsistency (or denying the Man Christ) between our confessing his Ascention into Heaven and Glory (yea, far above all Heavens) *and* his coming again in Spirit, to be spiritually present with and in his Church, then is in these Testimonies of the holy Apostles, *viz.* 1. That Saying of *Peter*, *Who is gone into Heaven, and is on the Right Hand of God*, 1 Pet. 3 22. And

Behold I lay IN SION *a Chief Corner-stone, elect, precious*, 1 Pet. 2. 6.

As also, Heb. 4. 14. *Seeing then that we have a great High Priest, that's passed into the Heavens, Jesus the Son of God.* Compared with

Hebr. 12. 24. *Ye are come to Jesus, the Mediator of the New Covenant, &c.*

Ephes. 1. 20.—*Which he wrought in Christ, when he raised him*

him from the Dead, and ſet him at his own Right Hand in the Heavenly Places. Compared with

Epheſ. 2. 6. *And hath raiſed us up together, and made us ſit together in Heavenly* Places *in Chriſt Jeſus.*

1 Cor. 15. 3,4,5. *Chriſt dyed for our Sins, he was buried, roſe again the third day, was ſeen of* Cephas, *then of the Twelve, &c.* Compared with

2 Cor. 4. 11. *We which live, are alway delivered unto Death for Jeſus's ſake, that the Life alſo of Jeſus might be made manifeſt* IN *our mortal Fleſh.*

Gal. 2. 20. *I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me, &c.*

Rom. 8. 10. *If* CHRIST BE IN YOU *the Body is dead becauſe of Sin, but the Spirit is Life becauſe of Righteouſneſs.*

2 Cor. 13. 5. *Examine your ſelves, whether ye be in the Faith; prove your own ſelves; know ye not your own ſelves, how that* JESUS CHRIST IS IN YOU, *except ye be Reprobates?*

Let our Adverſary Anſwer theſe Scriptures, if he can; but we ſuppoſe he dares not accuſe them with Inconſiſtency, nor any of them with denying the Man Chriſt,

But if W. H. be minded to buſie himſelf with an Anſwer or Reply to this Treatiſe, and thereby put his Hearers to further Charge with his Books, we would adviſe him firſt to conſult with ſome of his learned Brethren, who are wiſer then himſelf, that they may view his Work before it go to the Preſs, and take ſpecial Care that he writes pertinently, and conſiſtently, leſt he run into further Abſurdities, and ſelf-contradictions, which he is in great Danger of; and alſo, that before he writes an Anſwer to this, he would ſtay for and ſeriouſly view *John Crook*'s Book aforeſaid, Entituled, *The Counterfeit Convert, &c.* which may further inform him, this being but as a precedent Appendix to it; for we are not willing to anſwer him, as ſingle *William Haworth*, but (if we do) rather, as the *Independants* Agent; and let him not expect, that his Logical and Artificial Terms, as, *Numerical, Circumſcribed, Perſonal, Materiallity, Form, Figure, Finite, Abſtracted, Eſſential, Immenſe, &c.* will quit him of the Controverſie, but

a revoking of his Slanders and Abuses, and a sincere Endeavour to be reconciled to the Holy Scripture, and the plain Language thereof, which his work will lie open to the Censure of.

And whereas in page 20. *William Haworth* saith, *He hath done with the Controversie concerning the Manhood of Christ*, & then hints something concerning *C. Taylor*, which he hath up several times, saying, that *if he be alive, he thought might answer for himself.* To which we say, he is alive, and capable to answer for himself, and hath Argument good enough against *W. H.* to foyl him in plain Scripture Sense upon that Subject, of calling Children Innocents, in opposition to the predestinary Point; but those things we shall leave to him, if he think *W. H.* worth the answering.

In the same page W. H. shews his dissatisfaction, that (in our Answer to his *Antidote*) we account him a crazed, distempered man, and saith, *That questionless they have recourse in their Thoughts to that Prophet of theirs*, William Bayly, *who pronounced a dreadful Sentence against me* (viz.) *that I should be mad.* To which we answer, that he hath not rightly, or wholely related *W. B's.* words, which were, that if he persisted in this Way of opposing the Truth, or did not repent of his Wickedness, that then he should dye mad: Now in part this is come to pass already on him; for let any unbyassed Person view his Papers, and mark the Confusions, and Inconsistencies in his Writings, and he doth appear so like a discomposed man, & besides that little wit which one would take him to have, that others may, as well as us, count him a crazed man; and for what *W. B.* pronounced on him to come to pass at his End, we look not for it, as he falsly imagins, but rather desire his Repentance, that so the punishment in that Respect may be prevented; and let him leave off to boast over the Dead, as saying, *William Bayly was soon after cut off by Death at Sea, whether by shipwrack or otherwise, he had not learned.* As to that we shall inform his Ignorance, that *W. B.* made a Voyage to the *Barbadoes*, whence returning in a weak Condition, as the Ship was homewards bound, near the Coast of *England* he dyed on his Bed, though upon the Sea, and sensibly, in Peace with the

the Lord, as several sober men can witness, who were Hearers of what proceeded from him and this was many Moneths after his pronouncing that conditional Sentence at *Hartford*.

W. H. would vindicate himself against our Censure, by comparing his being counted *a Mad-man*, with that of Christ being accounted *beside himself* by his Kindred, and the *Scribes* and *Pharisees*; and the Apostle *Paul* accounted *mad by* Agrippa *and others*. But this doth not suit his Condition in any of them, except in that of *Paul* in the 26th of the *Acts* and verse 11. where *Paul* saith of himself, as in the persecuting Nature, he was *mad*, and in that Respect he hath rightly compared himself with *Paul*; but *Agrippa* doth no where call *Paul* a mad man, or stigmatize him in such Terms. Again, W. H. in pag. 21. would vindicate one of his Absurdities (viz.) *That the Light within every one is nothing but Nature, which is defiled, and the same Nature by which we were the Children of Wrath*, Ant. p. 17. and yet also saith, that it is the Law of *Moses* written in the Heart, in which we think he contradicts himself, and talks like a mad man, notwithstanding his supposed proof in *Rom.* 2. 14. *The* Gentiles *do by Nature things contained in the Law.*

And here he brings in one of his observations of the *Quakers*, viz. *That they are alwayes much moved when we do not give that Honour to their Light, which they think is due, when we allow it to be no more then Natural.*

To which we answer, that we may be moved with a godly Zeal in our Hearts against any that speak blasphemous words against the Light of Christ Jesus, even that Light which he enlightneth men and women withal, and doth himself testifie, that he is the true Light, *John* 8. 12. & 12. 36. and it is no other Light, that we say, then the Light of Christ that men are enlightned withal, which we contend for; and it's hard to be born, that men who pretend to know the Scriptures of Truth should so undervalue this true Light, as to call it *Natural*, yea, corrupt, or *defiled Nature*, or to give it other vilifying Terms, as this man and many others of his Fraternity have done: And yet we are ready to allow what the Apostle hath in *Ephes.* 2. 3. that

that *by Nature we were Children of Wrath, even as others*; but by the Grace of God, through which this Light is given, we affirm, that whosoever embraces and obeys it in the Faith, shall come to have that Nature changed, by which they once were Children of Wrath, to be made Partakers of the Divine Nature, which the Apostle *Peter* mentions, 2 *Pet.* 1. 4. and that is the Nature whereby the things contained in the Law are truly done, *Rom.* 2. 14, 15.

We shall pass over much of his incongruous confused Matter wherein he hath shewen his Folly and Weakness, and come to that in page 29. where he saith, *That the People at* Hartford *are to perswade him to be quiet among his Neighbours*, which doubtless is a good Caution, and cannot but seem good Advice, if it be but considered how much Discord he hath stirred up since he came to *Hartford* betwixt one Neighbour and another; for before we lived much quieter and friendlier then now we do, though we could tell him, that the time was when he was suspected by some of his own Hearers to be very like the *Quakers* even so much, that he was said to preach their Principles, and if it should be but candidly laid to Heart by him, doubtless he cannot but confess that he was then in a better Condition then he is now in, and knows that this is true, but it may be he will say (as we heard he should to one) that he had been ten times a *Quaker*, which, if true, then we say, he shews his Apostacy and Uncertainty the more, and such a one ought not to be trusted nor believed.

But the main thing that troubles him is, that we should perswade his Hearers to give him no more Money, and to answer that he brings a Comparison, *That could any perswade the* Dutch *to be quiet, and give their Souldiers no more pay, the King of* France *had done his Work*. We say that it is known to be a common Proverb, *That Money is the Sinnews of War*; for take away the Money and the Services would cease. Now it seems that Money is the Sinnews of his Cause; so take away the Money and *William Haworth*'s Services will cease. But again, in page 30. he hath it up [*You must give me no Money*] this Fear of loosing his Sallery doth much trouble him.

And

And it's well (saith he) *if their Religion be not propagated that same Way; we know it, in a great Part it is.* To this we say, that it is well known, our Religion is not propagated by Money, and he himself knows (doubtless) it is not; but in all this he will not say, that Money is not a moving Cause to maintain his preaching; for he knows, that if the Money were taken away, let who will preach to his Christians at *Hartford*, since he already so severely admonisheth, and upbraids them in this Passage, viz. *Take heed lest they* (i. e. the Quakers) *ensnare you by the Gain and Trade of the World, they know they have a Hank upon you this way already, some of the Town they have won to them by this means, others have abated in their Zeal for Christ, fearing to loose their worldly Interest among the* Quakers, page 30.

What is now the Matter? Is he not angry with some of his Hearers because they are not so malicious and reviling against the *Quakers* as himself? or is it because they abate in their Gifts and Rewards towards W. H? Had not the People of *Hartford* more need to caution him to take heed of dishonouring the Name of Christ and the Gospel, and wearying his hearers, by reviling and railing against the *Quakers*, and by too much coveting after Money and Lucre, Gifts and Rewards, as the Support of his Warfare, to the making his preaching chargeable, as well as burdensom? which it is to be hoped in time many of his Hearers will be weary of, and of his confused, Railing and scurrilous Books against the People called *Quakers*.

Hartford the 10th
Moneth, 1676.

Mary

Mary Stout's Reply TO VVilliam Haworth's Anſwer.

William Haworth,

I Did not expect an Anſwer from thee, knowing there was nothing in what was written to thee, that thou couldſt juſtly have oppoſed; the truth of which doth and will ſtand over thee, turn it off which way thou wilt.

Thou ſayeſt, *That which was true Tenderneſs, in avoiding what was really evil, was ſtill maintained in thee; but childiſh Scrupuloſity, and that Bondage-ſpirit which thou haſt been in, and which the* Quakers *remain in, is removed from thee through a more Goſpel-knowledge given to thee.*

Anſw. What doſt thou call really evil, and what is not? All Unrighteouſneſs is Sin; and he that breaks the leaſt Command is guilty of all: That Spirit of Bondage thou elſe-where termeſt *Obedience to the Law.* Doth the Goſpel allow what the Law forbids, as to Holineſs and Strictneſs of Life? or was that therein to be ſcrupled under the Law which was not under the Goſpel? Was there not as much Morality under the Goſpel as under the Law? And if that which was ſpoken by *Moſes* was ſtrict, when he ſaid, *Thou ſhalt not kill,* Chriſt ſpake ſtricter when he ſaid, *Love your Enemies, do good to them that hate you* [you muſt not ſo much as hate them] and much more he ſpake in the 5th of *Matthew* to that purpoſe, where he ſaith alſo, *He came not to deſtroy the Law, but to fulfil it.* Thou wilt ſay, *That was in his Perſon*: I ſay, Yes,

Yes, and in his People too; the Apoſtle *Paul* did not ſpeak over the Law, when he ſpake of his Liberty in the Goſpel; but thus he ſaith, *I through the Law am dead to the Law, that I may live unto God*, Gal. 2. 19.

Thou ſayeſt, *The way to be little in our own Eyes, is, to have a ſenſe that by Nature we are Sinners, Enemies to God & Children of Wrath.* Thou askeſt alſo, *Which is like to be leaſt in his own Eyes, he that ſeeth he hath nothing to juſtifie him but what is without, which Ged by a free Gift imputeth to him; or he that thinketh there is enough within from the Birth, if it be obeyed, which he hath Will and Power to do?*

Anſw. What is it which gives that ſenſe? Can any thing make manifeſt Darkneſs & the Deeds thereof, but Light? *For whatſoever is reproved, is made manifeſt by the Light*, which is of Chriſt, *Epheſ.* 5. 13, 14. And we ſay as the Apoſtle *John* did, *we know that he was manifeſted to take away Sin, and to deſtroy the Devil and his Works*, 1 John 3. 5 8. And the ſame Power that worketh this Effect, bringeth in Everlaſting Righteouſneſs, *Dan.* 9. 24. which relates to the former; and if brought in, then not wholely without. Thou wilt ſay, *That is by Faith.* I ſay ſo too; but the true Faith gives Victory over the World, & purifies the Heart, & keeps it clean, and is held in a pure Conſcience; & is ſo far from lifting up, as thou ſuppoſeſt, that it brings down not only Words and Actions, but every high Thought into Captivity to the Obedience of Chriſt, 2 *Cor.* 10. 5. and this is not done by our Will or Power; *but it is God that worketh in us both to will and to do*, Phil. 2. 17.

Thou ſayeſt, *Chriſt's Perſon is the Truth; and thou art ſtill againſt the Errors of the* Quakers, *who are certainly againſt the Perſon of Chriſt, and ſet up another, a quality that is in every Robber, and yet it will not teach many things neceſſary to be known.*

Anſw. And is not his Spirit the Spirit of Truth, which he promiſed he would ſend, which ſhould guide into all Truth? *John* 16. 13. And how canſt thou ſay, We are againſt Chriſt, when we ſay, We own no other but he which ſpake thoſe words? Doſt thou call that a Denying of him, to believe his

Promiſes, and wait for the fulfilling thereof, which is to be led by his Spirit into all Truth? Though thou ſayeſt, *The Light will not teach many things*, yet we believe it will all; for it is a meaſure of the ſame Spirit, and not another, that he ſaid ſhould convince the World of Sin in order thereunto; and if a ſpiritual Light, then not a natural. And it is no Error to ſay, *That Thieves are enlightned thereby*; for it ſheweth them their Wickedneſs, and condemneth them for it; and it was that which ſhewed the Thief on the Croſs, that they received the due Reward of their Deeds, but Chriſt had done nothing amiſs.

Thou ſayeſt, *There may be Honeſty where no Godlineſs, and thou ſhouldſt be glad if the* Quakers *were as ſound in their Judgments, as moral in their Lives, though of late they have much declined from Morality.*

Anſw. I ſay, it is a good ſign their Judgments are ſound, and that the Tree is good where good Fruits are brought forth; but thy word (*they*) maketh it a general Charge, which is falſe.

But thou ſayeſt, *How honeſt ſoever they be in their Callings, thou knoweſt there are Errors of a deep die amongſt them.*

Anſw. I ſay, it is eaſie to prove a bad Converſation to be a Fruit of Error, but it is hard to prove a good one to be ſo; and it is not thy calling our Principles Error that doth prove them ſo to be? I have often heard thee call them ſo, both by Word and Writing, but I never heard thee prove it by either; Scriptures indeed thou mentioneſt many to that end, but ſo impertinent to the Buſineſs that there needs no other to prove thy ſelf to be in Error, and we to be in the Truth.

Thou ſayeſt, *The Scriptures do no where call the Light that every man hath, the Light of the Son of God; and I may as properly call the Sun in the Firmament ſo.*

Anſw. The Scriptures are plentiful in this Caſe, but that of *John* 1. verſ. 4, & 9. is enough, *In him was Life, and the Life was the Light of Men*; and *that was the True Light, that lighteth every man that cometh into the World* I know thy anſwer will be, *That was meant of the Perſon of Chriſt, which was to*

be believed in. But I ask thee, What Possibility was there then, or is there now of knowing him to be the true Christ, that should come, and which was to be believed in, without a measure of his spiritual Light to reveal him, seeing that Flesh and Blood cannot real him, and he that seeth him seeth the Father also? But we know it to be the Light of Christ by the Effects thereof; the Works that he doth, bear Testimony of him: thy own words also will witness against thee in this, in pag. 109. of thy Book, where thou granteſt, *There is a Spark remaining in fallen man of that Light which* Adam *had in a full Flame before Tranſgreſſion*; and alſo, *that it will teach ſome Truths, and ſome divine things, that there is a God, and he is to be worſhipt*; and this the Sun in the Firmament could never do.

Thou alſo ſayeſt, *Thou haſt this Light, and walkeſt not contrary to it, but it is not thy Guide nor Rule, but the Spirit leads thee to the Scriptures, as thy Rule, and there thou haſt ſeen higher things then the Light could diſcover to thee*; and ſo bids me *take heed I have not rebelled againſt the Knowledge I once had from the Scriptures.*

Anſw. Doſt thou here ſpeak like a Miniſter of Chriſt, t' at had received his Spirit? Did the Spirit in *Paul* lead him to the Scriptures, as his only Rule and Guide, after he knew the Son of God revealed in him? then His Spirit was his Rule and Inſtructer (as he ſaith, *Epheſians* Chap. 4. Verſ. 12.) every where and in every thing, and opened his Underſtanding to know the true Meaning of what the holy Men before him had writ and ſpoke, which before he knew not, notwithſtanding all his Knowledge from the Scriptures; and the Prophets and true Miniſters of Chriſt in all Ages did point to the Spirit as the Rule, and not to their Words; for thoſe high things which they ſaw, could not be ſeen but by the ſame Spirit in which they ſaw them.

Thou ſayeſt, *Thou conſidereſt thy ſelf to be in Chriſt, and that thou art doing that which he would have thee do for him in thy Generation; and thou art fighting for Jeſus of* Nazareth *againſt the* Quakers *Chriſt.*

Anſw. To be in Chriſt is a high State, and it were well for thee if thou knoweſt what thou ſayeſt; but if thou didſt truly

know Jesus of *Nazareth*, and wert in him, thou couldst not fight against the *Quakers* Christ, for he is the same, and not another, and he never employed thee to fight against his Spiritual Appearance in his People; thou hadst better lay down thy Weapons, and submit to him; for he will be too strong for thee, and a Woful Reward for thy Work wilt thou receive at his Hands, if thou Repent not.

Thou sayest, *Thou art bound to do thy Duty, and leave thy Work with Christ; and though thou mayst apprehend our Kingdom will prosper, yet thou art not discouraged, but believest we are in Error still, and though none of you can, yet Christ can and will in time still the Raging of the Sea, and divide and dry up these Waters, and though we soar as high as the Clouds in vain Boasting, yet thou canst mount above us in the Spirit of Faith and Confidence.*

Answ. Vain Boasting we deny; but none shall hinder our Glorying in the Lord; but the Day will declare, and the Fire will try every man's Work of what sort it is, and the Righteous Judge will determine; unto whose Judgment alone we desire to stand: But what Spirit is it that hath lifted thee up so high, seeing thou denyest and opposest the spiritual Light of Christ, which is the Door of Entrance to all that find Pasture? And the same that said, *I am the Light*, said also, *I am the Door of the Sheep fold*, John 10. 9. *and all that climb up another Way are Thieves and Robbers*: and so, although thou art climbed never so high, yet down again must thou come to this, else the higher thou mountest, the greater will be thy Fall.

Thou sayest, *thou believest, and therefore speakest; infinitely stronger is he that is with you, then he that is against you.*

Ans. If he that (you think) is with you be in you, as Christ said, he would be in his People, *John* 14. 17. by whom they overcame, because greater was he that was in them, then he that was in the World, then you need not fear but he will overcome for you; but there is cause to question it, whenas thou dost not adventure to say so; and thy Words afterwards do import, that thou dost hardly believe he is to be so known,

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else what dost thou mean, when in answer to my witnessing to Christ's being in his People to lead and save them; thou say'st, *Why not* Emanuel, *as well God with us, as in us?*

Ans. His being *in us* denies not his being *with us*; as he is known in us, he is with us; but what is it that renders us so Erroneous, and such, who by the Consequence of thy words, thou accountest *God's Enemies, whom he will drive back and divide as the Sea, and still the Raging thereof.*

Ans. The Saints who writ the Scriptures tell us, it was Sin (while they were in it) and wicked Works that made them Enemies of God; and it was those, who remained in Sin, that did oppose them, when they departed from it, which the Lord overcame, both within and without them: But thou sayest, *Thou never expects to be free from Sin whilest in this Tabernacle, and that there is none of Christ's Righteousness at all in your Minds, but in his own Person*, then that Hope is vain, and will perish, which expects to see Christ conquer his Enemies to thy Comfort, when thou dost not know him in thee, so as to expect he will conquer his & thy Enemy, which is Sin; for when he is known within, so as to reign, then his Righteousness is there too; for therein doth his Kingdom consist, in Righteousness, and Peace, and Joy in the holy Ghost. These things truly considered, thou hast Cause to fear, that those, whom thou accountest God's Enemies, he accounts his Friends; then Wo will be to those that fight against them; for it is not those that cry Lord, Lord, but they that do the things which he commands, whom he accounts his Friends.

Thou sayest, *Thou appealest to Christ, with what Spirit thou hast preached and writ against the* Quakers; *and I am too low to judge thee, and out of my Place; and thou canst not preach the Gospel, but thou preachest against them.*

Ans. I am not to learn the Duty of my Place of thee; & thou art not so high, but that the least Child in the Truth seeth over thee, and far beyond thee: I am sure thou art out of thy Place, *First*, in calling the good Spirit of God (by which his People are led) *The Spirit of Delusion*, and his true and faithful Ministers, *Witches, Jugglers*, and what not that is bad enough, those whom

whom he hath sent forth in the Power of his Spirit, to turn People from Darkness to Light, and from the Power of Satan unto God, that they may receive Remission of Sin, and an Inheritance amongst those that are sanctified, through the Revelation of the Son of God in them; and this was the Gospel or Power, that *Paul* believed in, and which he preached to others; and if that Gospel which thou preachest be another, then read what follows, *Gal.* 1. 8. And Thousands there are, that do witness this Effect through their Ministry, and are come to know the Lord to teach them, a Teacher that cannot be removed into a Corner, and so are not at a Loss, as sometimes your Hearers have been, when their Teachers have been removed into Corners.

Thou sayest, *Thou art not of my Mind, that the Sun did rise in the North about twenty Years since, and that then began the Day of God, when* Fox *came from thence, as I intimate; through Grace thou seest the Light of the Gospel, the Law that goes forth of* Mount Sion.

Ans. As to the time and Place, and Messengers, I shall not say much, though much might be spoken in that particular: It is sufficient to me to know the Sun is risen, and that by the Light thereof I see my Way, when others are groping for the Wall at Noon-day: And as to the Knowledge thou hast of the Law that goes forth of *Mount-Sion*, and thy Sight of the Light of the Gospel, it may easily be gathered what it is, by thy expressing thy self, both before and afterwards.

Thou sayest, *If I mean a further breaking forth of the Light in thee, then hast known Conversion by the Spirit; but I may read in thy Book that Work is of a different Kind from that which our Light effecteth.*

Ans. I have read thy Book, and I do find indeed, that Conversion which thou speakest of, is of a different Kind and Nature, from that which the Light of Christ effecteth now, and which the Saints in former Ages witnessed also; for the Light deceives none, but discovers all things as they are, and doth not make them appear as they are not; and so long as Sin hath a being in any, it reproves for it; and the Creature yielding Obedience

Obedience thereunto, Power is received, which removeth and taketh it away, and ſaveth from it, and ſo a Temple is prepared for the Lord to dwell and walk in. But that Converſion which thou ſpeaks of, is *conſiſtent with Sins having a Continuance for Term of Life in the beſt of Saints, yet no Condemnation to them, becauſe they are in Chriſt* (thou ſayeſt) P. 60. & 24. But thou ſhouldeſt have read the next Words after, *Rom.* 8. 1, 2. and they would inform thee, they were ſuch, as walked not after the Fleſh, but after the Spirit, whom the Law of the Spirit of Life in Chriſt, had made free from the Law of Sin and Death, unto whom there was no Condemnation; and ſuch as were in Chriſt, were new Creatures, old things being paſſed away, and all things become new. And if that be the trueſt Converſion thou knoweſt, I deſire never to partake with thee; for that Liberty is perfect Bondage, and thou muſt retract; for inſtead of being come ſo far as *Mount-Sion*, when thy Eyes are opened, thou wilt find thy ſelf in *Egypt*, not come ſo far as *Mount Sinai*.

Thou ſayeſt, *Thou canſt not learn from the Scriptures, that the Light in every man is the Voice of Chriſt.*

Anſ. That the Scriptures are full to this purpoſe, nothing is more clear; *Moſes* often exhorting the *Iſraelites* to hearken to the Voice of God, and tells them, it was not far from them, but his Word was in their Mouth and Heart, that they might hear and do it: And *Paul* quotes his Words ſaying, that was the Word which he preached to be believed in; and that is his Voice alſo, which ſpeaks in his true Miniſters.

Thou ſayeſt, *Do not I here proclaim my ſelf to be one of thoſe ſilly Women which were ever learning? And how can you but pity us, to ſee us imbrace a Shadow, and let the Subſtance go?*

Anſ. It were well for you, if you could pity your ſelves; we need none of your Pity, we are very ſenſible what Pity we were like to receive at your Hands; but what is it that makes us ſuch Objects of Pity in your Sight?

Thou ſayeſt, *That* Fox *and* Nailor *ſhould ſo bewitch us, as to cauſe us to dance about this Shadow* (the Light) *and adore it*;

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we know not what to call it, but rather then miſs we will call it every thing that Chriſt is called.

Anſ. Surely thou art very ſu" againſt *Fox*, thou haſt him up ſo often with Deriſion, thou hadſt much better let him alone; for all the Darts thou ſhoots at him, and many others whom thou mentions, will but return back, and wound thy ſelf; but what hath this thou calleſt Witchery produced? This it ſeems is an Effect thereof, in thy Account, my uſing the Apoſtle's Words (to teſtifie that many were come to witneſs the Saints Conditions) who ſaid, *The Son of God is come, and hath given us an Underſtanding to know him that is true.* And many are in him, and do know the Elect Seed born that cannot be deceived.

Thou askeſt, *Is the Light in every Man the Son of God? then it is God Eternal, and of the ſame Nature with the Father, before it was but his Voice, now it is himſelf* (ſayeſt thou) *and afterwards his Light*; and ſo thou bideſt me *ſee my Inconſiſtency.*

Anſ His Light is his Voice, and he ſpeaketh by it, and would lead all out of Darkneſs thereby, and thoſe that follow & obey it, he leadeth unto the Life. And my expreſſing of Chriſt under ſeveral Denominations doth not manifeſt my Inconſiſtency, but thy terming it ſo manifeſteth thy own Ignorance in the Wayes and Working of the Spirit of God, not underſtanding that the ſeveral Expreſſions of Chriſt relate to ſeveral States and Conditions that People are in; and to know him as in one Manifeſtation, is in order to another; and although we believe the Light in every man is the Light of the Son of God, and is Eternal, yet it cannot be ſaid, that at all that are enlightned do hear and know his Voice; neither can it be ſaid, that all that know his Voice, do know the Elect Seed born (yet there is no State ſo high to be attained unto, but ſtill his Voice is to be hearkned to, and obeyed, to be preſerved in that State) but Chriſt ſaith, *My Sheep hear my Voice, and they follow me*; And *he that will be my Diſciple, let him deny himſelf, and take up his Croſs daily, and follow me.* And ſo it is thoſe, and only thoſe that follow him in the denial of ſelf, whitherſoever he goes, that know the inward Waſhing and Regeneration, till

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the new Birth is brought forth by the Immortal Word, which lives and abides forever, and this is the Elect Seed which is Heir of God's Kingdom.

Thou sayest, *Did not the Son of God come before this Doctrine came out of the North?*

Answ. Yes, the Apostles were Witnesses of his Power and Coming, and all that know he is come now, must know it by the Operation of the same Power in them.

Thou sayest, *He is come, implying there was a time when he was not come; what dost thou mean this to be, his first, or second Coming?*

Answ. If thou didst effectually know his first Coming, and the End thereof, thou needst not ask me what I mean; for then thou wouldst wait for his second according to his Promise, which is that I mean, *John* 14. 3, 18. *I go to prepare a Place for you; I will come again and receive you to my self.* This he spake unto his Disciples, which knew he was come, yet he had many things to say unto them, which then they could not bear, for which Cause it was expedient for them that he should go away, that so the Comforter might come, the Spirit of Truth, in which he would more fully and largely manifest himself to them, then before he could do; but they were first to know a time of weeping and lamenting; and they had a spiritual Travail to go through: *And then I will see you again, and your Hearts shall rejoyce, and your Joy no man taketh from you,* John 16. 21, 22.

Thou sayest, *Is the Light within the Elect Seed? then it must be saved, yet it goeth to Hell with many.*

Answ. I have told thee before what I understand the Elect Seed to be, and the Light also; and now how thou canst make such a Blasphemous Conclusion as this, to beget a discsteem of the Light, which is not fit to be mentioned, is very strange to me that the Light goes to Hell with many, whenas, if ever thou knowest Redemption from Hell, the Light must be the Way and Means whereby the Lord doth bring it to pass.

Thou sayest, *We* Quakers *go the same Way with the* Pharisees *and thou knowest Christ is the Way, believing in him; and the*

Spirit can make this Way eaſie and ſhort; and the Work of the Law upon thy Conſcience hath compelled thee to this Way.

Anſw. The Spirit doth make the Way eaſie to all that obey it, and are led thereby in the Way of Holineſs, in which the Unclean cannot walk; and it gives Eaſe and Satisfaction to that Seed (which hungers and thirſteth that Righteouſneſs may be exalted) which hath long been oppreſſed under the *Egyptian* Bondage of Sin; God hath heard the Sighs and the Groanings thereof, and is come down to deliver from under that heavy Yoke, Glory to his Name forever; but there is no Eaſe to the Rebellious Nature, which is in Enmity againſt God, that is ſtill to be yoked till it be cut off and rooted out Branch and Root. So what Way ſoever thou haſt found out ſhort of this, it will end in Sorrow and Diſappointment.

Thou ſayeſt, *Following the Dictates of Nature is not the Yoke of Chriſt; for it leads to the Covenant of Works, which is a heavy Yoke to work for Life and you are under it* (ſayeſt thou.)

Anſw. I know the Dictates of Nature is not the Yoke of Chriſt, but that which teacheth to be meek and low in Heart, and gives Reſt to the Soul is, and that yokes the firſt Nature, which can dictate no good thing, and brings to partake of the divine Nature, and it doth not lead to the old Covenant to work for Life, but to the new, where the Lord doth not only command, but gives Power to fulfil what he commands, which is the great Benefit in the new Covenant; for he never intended by making a new Covenant, to make void his holy righteous Law, as to his People, but brings it nearer then before, and writes it in their Hearts, and puts his Spirit in their inward Parts, *and I will cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them*, Ezek. 36. 27. And ſo thoſe that are led by his Spirit are not under the Law; for they are led out of all thoſe things, which the Law was added becauſe of; thoſe who are meek, temperate and gentle, againſt ſuch there is no Law, *Gal.* 5. 18, 23. And although the ſame Work may be wrought which the Saints work, yet not being led thereunto by the Spirit of the Lord, they are not accepted of; and Chriſt did not find fault with the *Phariſees* for

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their outward Holineſs, but becauſe they were not inwardly ſo too, and for omitting the great and weighty matters of the Law; *Theſe things*, ſaith he, *you ought to have done, and not to have left the other undone*; and they did it in their own Strength, not ſubmitting to the Leadings of his Spirit; this *Paul* ſaw to be their State, after he knew the Son of God revealed in himſelf, they being ignorant of Chriſt who is God's Righteouſneſs, went about to eſtabliſh their own, and did not ſubmit unto the Righteouſneſs of God: So he goes on and tells where he was to be found, *Say not in thy Heart who ſhall aſcend or deſcend to fetch Chriſt, but the Word is nigh, in thy Heart and Mouth, that thou may'ſt hear and do it*, and that was the word which they preached to be believed in, *Rom.* 10. 8. and ſo he doth clearly diſtinguiſh between the Righteouſneſs and Works which is accepted, and that which is not, as in *Epheſ.* 2. 9. *By Grace you are ſaved, not of Works leſt any man ſhould boaſt*; here he excludeth man's works; *for we are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained that we ſhould walk in them*: So here he includeth the Works wrought by and in the Spirit of Chriſt. Now thou wanting the Key of Knowledge that which openeth the Underſtanding to know the true meaning of Scriptures, here thou art calling Evil Good, and Good Evil; and becauſe the Scriptures declare of ſome Works which do not avail, therefore thou concludeſt there are none available to Salvation, although wrought by the Spirit of the Lord; but that which thou calleſt, *Faith*, alone muſt ſave, and all who aſſert the contrary, they lead to the Covenant of Works, and ſo to *Popery* to work for Life, *which is a heavy Yoke* (ſayeſt thou) Surely had the Apoſtle *James* been on Earth in our Dayes, thou wouldſt have noted him for a *Papiſt*, when he ſaith, *Shew me thy Faith without thy Works, and I will ſhew thee mine by my Works; and wilt thou know O vain man, that Faith without Works is dead, even as the Body without the Spirit; and by Works is Faith made perfect*. Well may we ſay, as the Prophet *David* did, *It is time for thee O Lord to work; for they have made void thy Law*. But thou art much miſtaken in us; for we work not of our ſelves for Life, but the Life helpeth us, worketh all our works

in us and for us, and his Yoke is easie, and his Burden is light; then be it known to thee, God hath a People upon Earth at this Day, though thou knows them not, unto whom it is become as meat and Drink to do his Will, and who can do nothing against the Truth, but for it, and their Obedience is not as *Egyptian Slaves for Fear of a Whip*, page 91. of thy Book, and so thou goest on and sayest, *although you Christians come not up to that Height the Law requires, yet do not they love God more, and obey better, that apprehend God's Love in Christ Unchangeable to them, then they that after all their Toyl, fear they may fall short?* But what doth that Love signifie, that keeps not his Commands? *He that hath my Commandments and keepeth them, he it is that loveth me*, saith Christ; *And he that loves the Lord with all his Heart, and his Neighbour as himself, fulfils the Law, and if there be any other Command, it is briefly comprehended in this*, Rom. 13. 9. Mat. 22. 40. *for on these two hang all the Law and the Prophets; for Love worketh no ill.* But according to your Love is your Obedience, and according to that is your Assurance of God's Love to you; for it seems you do but apprehend that his Love is unchangeable to you; but the Assurance which God's People had in former Ages, and in this also, is another thing; for his Spirit which acteth them in their Obedience to him, the same bears witness with their Spirits, that they are his Children.

Thou sayst, *It is sufficiently manifest there are Errors amongst us, and we have been weighed and found too light, and tryed and found Dross.*

Ans. What hast thou weighed and tryed us with, seeing thou dost not profess the Spirit to be thy Rule, which is the just and equal Ballance? *The Spiritual Man* (or he that is led by it) *judgeth all things by, yet himself is judged of none*; and nothing else is sufficient to try Spirits, but the Spirit of Christ & so we may be Gold & weight enough too for ought thou knows; and if thou sayst, *Thou hast tryed us by the Scriptures*, if the Spirit be not thy Rule therein thou mayst fail; for those that persecuted Christ to Death thought they tryed him by the Scripture, when they condemned him as a *Blasphemer*; and no question but they thought their Conceivings or Apprehensions from

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them were right, else they would never have said, *His Blood be on us and our Children.*

Thou sayest, *O that you were built upon Christ, the Rock! his Person is the Rock of Eternity, & not the Light in every man.*

Answ. We are built upon the Rock, of which the Fathers drank; *For they drank of that spiritual Rock which followed them, and that Rock was Christ,* 1 *Cor.* 10. 4. He who said, *Before* Abraham *was I am,* which was before all Time. who in Time took upon him that prepared Body of Flesh, wherein he did the Will of God, this is the *Rock of Eternity*, the Foundation upon which *Abraham* and all the Saints of old did build. But thou wilt say, *Abraham saw he was to come, and upon that he built.* 'Tis true, he saw his Day; but what was that which gave him to see Christ was to come in the Flesh? Was it not a Measure of his Spirit in *Abraham*, by which he was quickened and made alive unto God? Christ's own words do fully declare it, *Mat.* 22. 32. (by which he put the *Sadducees* to silence, which say, *There is no Resurrection*) *I am the God of* Abraham, *of* Isaac *and of* Jacob; *now God* (saith he) *is not the God of the Dead, but of the Living*; This is that first Resurrection, in which he had a part, over which the second Death shall have no Power.

Thou sayest, *We may hold out in a Day of Man's Persecution and Opposition; but when the Tempestuous Sea of God's Justice beats upon us, in an Hour of Death, and in the Day of Judgment, then the Sandy Foundation of our own Righteousness will fall:* and so thou bidst us, *Take heed that our Faith be the same with that which* Peter *professed, which was that of the Person of Christ.*

Answ. That Faith which will carry through & inable to hold out in the Patience in a day of Man's Persecution and Opposition is more likely to be the True Faith, and to be upon the Right Foundation, then that which will not; but yours will not uphold you in a day of Man's Persecution, and therefore is very unlikely to uphold you when God's Justice beats upon you in an Hour of Death, and in a Day of Judgment to come.

Thou sayest, *Against which Faith of the Person of Christ, all the Powers of Hell shall not prevail; but our Profession is* (thou sayest) *that not Christ Jesus of Nazareth, but the Light in every man is Christ; and against this Faith we may be sure* (in being

being false) the Gates of Hell will never prevail, for Satan will never fight against it.

Answ. That we profess Jesus of *Nazareth* is not the Christ, is wholely false; and although Satan will never fight against the False Faith, yet he hath already fought and prevailed against those that are in it; and he doth still prevail over them, first to make them believe a Lye, and then to keep them in that Belief, which is, *That although Sin, which he hath wrought in them, do continue in them while they live, yet they may be saved when they dye.* And that he doth fight against the true Faith, which we are in, is very evident also, and stirs up all the Force and Power he can too (although to little purpose) else what meaneth (and from whence cometh) all that Opposition we have met with ever since we were a People unto this day; for he knows that it strikes at the Root and Foundation of his kingdom, which is Darkness, and the works thereof, and therefore he is come down in great Wrath, because he knows his Time is short.

Thou sayest, *Do thou Repent, poor Woman, and do thy First Works, and go to God as a poor Sinner, and not think (as thou fearest I do) through Pride, that I am rich, and have need of nothing, whereas I am blind, miserable and naked, and thou seest this to be my state.*

Answ. This Exhortation was given by Authority from him who held the Seven Stars in his Right Hand, *Rev.* 2 4,5. to those that had left their first Love, and to others that were neither hot nor cold, whom God would spue out of his Mouth, *Rev.* 5. 15. Now hast thou the Testimony that thou speakest from the same Authority and in the same Power and Spirit (which is very unlikely to be, seeing thou dost not profess the Spirit to be thy Rule?) And also, Canst thou make it appear, that I have left my first Love, and am neither hot nor cold? or else of necessity these two things will follow, *First*, That thou speakest when the Lord hath not spoken to thee: And *secondly*, That thy Exhortation is improper and impertinent to me.

Thou also sayest, *Thou counsellest me to buy Eye-salve to see my Poverty & Nakedness, and Raiment which is Imputed Righteousness, that I be not found naked in the Day of Christ.*

Answ.

Answ. If thou did know where to direct me to buy this Eye-salve, certainly thou wouldst have bought some for thy self, that so thy own Eyes might have been opened, and not have manifested so much Blindness and Ignorance, as thou hast done in this thy Work, and also discovered thy own Nakedness, notwithstanding all thy pretence to imputed Righteousness, it will not cover thee in the day of Christ; for all Coverings then will be found too short and too narrow, except the Covering of his Spirit: But if I should take this thy Counsel, then mightest thou truly call me *silly Woman*, to dispossess my self of the Earnest and First Fruits of an Everlasting Inheritance made manifest and enjoyed within, for a bare Apprehension or Imagination of *being saved by the Imputation of that Righteousness which Christ wrought wholely without me* (not that I do believe that it is possible for any to be saved without the real Imputation of his Righteousness; but that is not imputed to any but those in whom his holy, righteous, divine Life is in some measure brought forth by the Operation of his eternal Spirit to live and reign even in their mortal Bodies, and then according to his *Promise*, his Spirit that dwells in them, *it shall take of his, and give it unto them.* But I have not so learned Christ, as to be so easily *perswaded out of him*, neither can all the *false Aspersions* and *ignominious Terms*, which thou and all that joyn with thee can cast upon his pure, holy Way of Truth, & *those* that walk therein, make me out of Love with it; but still, *his Reproach is greater Riches then all the Treasures of* Egypt. And this further I have to say to thee, *It will be much more to thy Advantage and Safety, to desist from teaching and giving Counsel to others, and going about to try their Spirits, till thou comest to know the most sure and infallible Guide thy self, to try thy own spirit; for in this state, wherein thou now standest, thou art but one of those blind Guides which will assuredly lead all that follow thee into the Ditch; and therefore thou wilt do very well to take that good Counsel which Christ gave, for it properly belongs to thee,* Mat. 7. 5. *Thou Hypocrite, first cast out the Beam that is in thine own Eye, and then shalt thou see clearly to cast out the Mote that is in thy Brother's Eye.*

Mary Stout.

Reader, Note that in part of the Impreſſion of this Book, there happened this Miſtake in the Title Page, line 18. viz. *Chriſtian* for *Convert*; the Title of *J. Crook*'s Book being the *Counterfeit Convert*, as 'tis mention'd in pages 10, & 35. Pag. 7. line 13. for 18. read *Ezek.* 28. and for 19. read *Mat.* 17. p. 32. l. 17. for *in Form* r. *inform*. The literal defects (or any of points) may be perceived by the current of the matter.